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Amongst Ourselves

There is a question that gives the editors of Catholic publications such as *The Liguorian* uneasy moments of perplexity and futility. It is the question of how it is possible to meet the competition of the innumerable secular publications that high-pressure their way into the lives of modern people. It is so difficult to state in a few telling words the fact that secular reading stems from a false view of what life is all about, and tends to confirm and solidify that false view in the minds of its readers. It is more difficult still to put across to people who have grown content with the false view of life the mere idea that there is another view; the opposite of what a thousand voices are dinning into their ears every hour of every day, and that it is the only view that can give sense and dignity and happiness to human life. The question therefore is: What can be said to people who are perfectly content with the daily newspaper, the *Saturday Evening Post*, *Readers' Digest*, and *True Romances*, to convince them, sight unseen, that a periodical of Catholic thought and opinion is not a mere competitor with such publications for their time and interest, but an opportunity to look at life with completely different eyes? It is somewhat like the problem of trying to convince people who were brought up in schools that never mentioned religion or morality to them, and who have fashioned for themselves some sort of philosophy that excludes religious and moral concepts, that their children need an education that incorporates religion and morality. Because they do not know what they themselves are missing, you speak a strange language to them when you say: "Your children should be learning something about God." So the tendency of many prospective readers, even among Catholics, of Catholic

publications, is to say: "Does it have slick and interesting pictures? Does it feature big name writers, whom almost everybody has heard about? Does it have a million or more subscribers? Does it give the latest information on fashions in clothing, opportunities on the stock market and perhaps at the race tracks, accounts of the progress of good living? Does it titillate the imagination and emotions with clever or sophisticated or passionate love stories?" Thus they want to compare the Catholic publication with the only things they know, and there is no part of their thinking with which you make contact when you say: "This is something different; this offers you a new interpretation of the world in which you live and in which you have become absorbed; this is something that can transform you completely; this gives you something to think about and to live for that is infinitely more satisfying and important than money, or fashions, or good eating, or promiscuous romance."

That is the primary difficulty and problem of the Catholic editor. He talks of things that people cannot want until they begin to know them, and ignorance makes them resist even an introduction. Of course, there is also the problem of presenting the "different view of life" in a captivating way, so that its unfolding and enlargement will continue to hold beginners. That is a problem that we shall go into later. But the problem of competing with secular publications, with something that is entirely different from secular publications, is one that calls for the best thought of the soundest thinkers. Catholics who read organs of Catholic thought and opinion may ask themselves whether they have any power or opportunity to break down the disinterestedness of those who need them most.

The Liguorian

1118 NORTH GRAND BOULEVARD, ST. LOUIS 6, MO.

Editor: D. F. MILLER, C.Ss.R.

Associate Editors:

E. Miller, C.Ss.R.

L. Miller, C.Ss.R.

T. E. Tobin, C.Ss.R.

R. Miller, C.Ss.R.

J. Schaefer, C.Ss.R.

D. Corrigan, C.Ss.R.

Business Manager: F. Bockwinkel, C.Ss.R.

Circulation Manager: R. A. Gaydos, C.Ss.R.

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THE *Liguorian*

MARCH, 1948

a magazine for the lovers of good reading



Devoted to the Unchangeable Principles of Truth, Justice, Democracy and Religion, and to All That Brings Happiness to Human Beings

Should The Taft-Hartley Law Be Repealed?

The question above is here investigated after the manner in which St. Thomas Aquinas made his inquiries into truth.

R. J. Miller

SOME THINK NOT

THERE are many Americans who seem honestly to think that the Taft-Hartley law has been an unmixed good for the nation, because

1. Its intentions were good, namely, to eliminate "industrial strife which interferes with the normal flow of commerce, etc.," as is indicated in Section 1 (b) of the act itself.

2. Mr. J. Mack Swigert, a partner in Senator Taft's Cincinnati law firm, in an article in the *Saturday Evening Post* for October, 1947, draws a parallel between the Wagner Act, or the National Labor Relations Act, and Taft-Hartley. He says:

The Wagner Act emancipated the workingman from domination by his employer. The Taft-Hartley Law has emancipated him from domination by unions and union bosses.

3. Mr. Swigert also states in the same article:

The Taft-Hartley Law wraps up and presents to the workingman fourteen new rights and privileges which he has not enjoyed heretofore.

4. Certain abuses in labor unions actually did call for remedial measures.

5. The control of "many labor unions by labor bosses", as Mr. Swigert says again, had to be curbed by law.

6. Taft-Hartley does not really hurt labor, but only labor leaders.

7. Taft-Hartley was particularly occasioned by the coal strike of the United Mine Workers at the beginning of winter, 1946, and was intended to be a restraint on such unions as the Mine Workers and its president, John L. Lewis.

8. By requiring the anti-Communist affidavit from union officials who wish their union to appear on a slate at an NLRB election for union representation, Taft-Hartley laudably combats Communism in American unions.

9. Whereas employers opposed the NLRB, workingmen oppose Taft-Hartley.

10. As the opposition of employers against NLRB eventually died down, so it will be with the workingmen's opposition to Taft-Hartley.

11. If union men maintain that Taft-Hartley is a "slave-labor law", the answer is obvious: there is not much slavery to be seen in the American workingman, with his high wages, short

hours, his car, radio, home, and paid vacations.

12. Taft-Hartley bars the closed shop. But the closed shop, by requiring that the employer hire only men who already belong to a union, is an unjust violation of the rights of the employer to hire whom he pleases.

13. The closed shop also violates the workers' right to take a job without having to join a union beforehand. Taft-Hartley protects the worker in his right not to join a union.

14. Business men and employers needed relief from the bureaucratic government intervention brought about by the Wagner Act and the NLRB; but Taft-Hartley amends the Wagner Act to that end; therefore it is a good law.

15. Taft-Hartley eliminates jurisdictional strikes, which are strikes called by one union against another union because of a question of jurisdiction between the two, when the employer may not be at fault in the least. Therefore, Taft-Hartley is a good law.

16. In the months from August, 1947, to January, 1948, there were only half as many strikes and half as many man hours lost as there had been in the previous year from August, 1946, to January, 1947. This was due to the Taft-Hartley Law, which went into force in August, 1947. Hence it is a good law.

17. The Social Action Department of the NCWC declared in its 1947 Labor Day Statement: "The Taft-Hartley Act is presently the law of the land." Therefore, argue those who favor it, it must be a good law, and labor unions should accept it as such.

THE CONTRARY VIEW

1. The Social Action Department of the National Catholic Welfare Conference, in its 1947 Labor Day statement, declared that the Taft-Hartley Act

is awkward and unworkable in many respects and is an inadequate and short-sighted approach to the very complicated problem of industrial relations.

2. Archbishop Cushing of Boston, in an address to the Ninth Constitutional Convention of the CIO at Boston, October 13, 1947, had this to say:

I know the criticisms which are made of organized labor and I know, as do most people, the "lines" currently used in the campaign against unionism. You know them even better than I do. Some of the current criticisms may have some foundation in facts. If they do, you are in a far better position than your critics to know what these facts are and how to remedy them yourselves. Many of the criticisms of organized labor, its power, its proposals, its principles, come from men who would stop at nothing to bring back days to them dear but to the rest of mankind happily dead . . . Here in America all groups, educational, industrial, management, labor, and, in a sense, religious, have a common monitor—the Law. Organized labor does not stand in any need of special monitors; there is no reason why the labor movement more than any other movement in the United States should be an object of suspicion, repression, or special monitoring. Labor is perfectly able to set its own house in order and to run that house as well as any other house in the American community.

3. Pope Pius XII, in an address to "an American labor delegation" on July 16, 1947, (as reported in the *Chicago Tribune* for July 17, page 7,) at the very moment when American labor unions in the United States were denouncing the Taft-Hartley act as an unjust invasion of labor's rights, declared that

the Catholic Church always would defend the workingman from any system that sought to deny his rights and subjugate him to a "bureaucratic clique holding political power."

EVIDENCE AGAINST IT

The Taft-Hartley Law, passed over President Truman's veto on June 23,

1947, contains prescriptions on very many matters: the National Labor Relations Board, the rights of employees, the rights of employers, free speech, collective bargaining, union representation, the union shop, the filing of information by unions, injunctions in labor disputes, jurisdictional disputes, the right to strike, foremen's unions, bankruptcy, national strikes, suits for damages by and against unions, boycotts, the check-off, political contributions by unions, and strikes by government employees.

Labor unions, however, are the chief concern of the Law in all these various matters: the rights and obligations of labor unions, their relations to employers and to the workers, to the government, and to the general welfare. Now in everything pertaining to labor unions there is a distinct moral content; the very fact that the words "rights", "obligations", "duties", etc., appear in every discussion of the topic is sufficient proof of that. On such problems, moral teachers have a right to be heard, and the Catholic Church is the greatest moral teacher in the world today.

This is the stand, then, that the Catholic Church, as a great moral teacher, has taken on labor unions in the world today: 1) she favors them as necessary for the welfare of individual workingmen and for the good of society; 2) she maintains that they must be *strong*, if they are to accomplish their purpose; 3) she insists that they should be encouraged and even favored by the government; 4) she holds that they should be agencies for peaceful collaboration with employers.

1) *The Catholic Church is in favor of labor unions.*

Pope Pius XI declared in the Encyclical on Atheistic Communism, n. 50:

It is unfortunately true that the manner of acting in certain Catholic circles has

done much to shake the faith of the working class in the faith of Jesus Christ. These groups have refused to understand that Christian charity demands the recognition of certain rights due to the workingman, which the Church has explicitly acknowledged. What is to be thought . . . of those Catholic industrialists who even to this day have shown themselves hostile to a labor movement that We Ourselves recommended?

Cardinal Mooney of Detroit has stated (*Catholic Mind*, March 8, 1939, p. 569):

Let there be no doubt of this—labor organization, sound and responsible organization on democratic lines, is not merely something which the Catholic Church accepts as an inevitable development of our industrial society, it is something which she wholeheartedly approves, something for which she has a definite set of moral principles, something for which her Popes have been crying for generations like the voice of a prophet in the wilderness of *laissez-faire*, something which she earnestly commends to worker and management alike as a remedy for the ills of industrial life which press upon us, and as a preventive for greater evils which threaten!

2) *The Church maintains that labor unions should be strong.*

Some people object to strong unions, as if strength were a vice in a labor union. According to Catholic social doctrine, the very opposite is the case. In the Encyclical *Quadragesimo Anno*, n. 30, Pope Pius XI says that the workers need unions

to defend themselves from ill-treatment at the hands of the powerful.

In the United States, this surely means that unions should be strong enough to deal effectively with the billion-dollar corporations that are the "powerful" in this country: General Motors, U. S. Steel, American Telephone and Telegraph, etc.

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3) *The Church insists that labor unions should be favored by the government.*

Pius XI says in *Quadragesimo Anno*, n. 30, that those governments which encouraged the organization of business men but failed to foster labor unions

were with criminal injustice denying the natural right to form associations to those who needed it most,

and Pope Leo XIII definitely stated that the State should favor those things that help the working classes to offset the power that the rich have to take care of themselves.

4) *The Church holds that unions should be agencies for peaceful collaboration with employers.*

While stressing the fact that labor unions are to serve for the defense of the rights and legitimate interests of their members in the labor market (as Pius XI said in *Quadragesimo Anno*, n. 34), and as a protection for

those who need it most to defend themselves from ill-treatment at the hands of the powerful,

still the Popes teach that their real object and their best work is not to consist in this "defense". Rather, according to papal teaching, labor unions are to be the means whereby

the two classes of society are brought closer to each other (QA n. 29)

and in which the workers will be guided by

a genuine desire to work together with other classes of society for the Christian renewal of all social life. (QA n. 33)

In the light of these principles, it can easily be seen that the Taft-Hartley Law: 1) is opposed to labor unions; 2) is calculated to weaken them; 3) deprives them of the protection supplied by the National Labor Relations Act; 4) is calculated to establish enmity, not collaboration, between unions and management. On these grounds we say

that the Taft-Hartley Law is a bad law, and should be repealed.

1) *Taft-Hartley is opposed to labor unions.*

This is perfectly obvious in the simple fact that no defender of the Taft-Hartley Law has ever so much as made the claim that it favors labor unions. It is defended as being in favor of "labor" and "workers", but never as being in favor of labor unions.

2) *Taft-Hartley is calculated to weaken labor unions.*

Since the law was passed, a number of officials of the National Labor Relations Board have resigned in protest against its anti-union policies. For example, on August 26, 1947, Francis X. Helgesen, regional attorney of the NLRB at Buffalo, N. Y., resigned with the parting words:

The Taft-Hartley Act seeks to materially weaken if not destroy organized labor.

On the same date, NLRB regional director James A. Shields of Minneapolis resigned. In doing so, he stated that he had hoped the Law would be interpreted liberally and

in a fashion least calculated to destroy organized labor.

Developments in the administration of the law, however, he added

made it clear to me that such is not the intent of those to whom authority is being delegated. Consequently I feel I cannot conscientiously help to administer a law which adversely affects the public welfare.

About October 1, 1947, moreover, Heber Blankenhorn, assistant director of the NLRB field staff, resigned with these words:

The Taft-Hartley law is viciously destructive of labor organizations. . . . It contains for labor: prohibitions, major and minor, curbs, restraints, restrictions and prescriptions, outlawries and proscriptions, verboten, legalistic pitfalls, deadfalls, bear

traps, booby traps, and mouse traps. I cannot honestly sit in my office and assure an aggrieved workman or his union that he can get something under this act—except hell!

3) *Taft-Hartley deprives unions of the protection supplied by the National Labor Relations Act.*

This is abundantly evident in what the very officials of the NLRB have to say about the law, as just quoted. But Pope Pius XI declared (QA, n. 30) that for governments to fail to protect the working classes from powerful money interests is "criminal injustice." The National Labor Relations Act and the National Labor Relations Board had provided such protection, and it was the avowed purpose of the framers of the Taft-Hartley Law to take away that protection.

4) *Taft-Hartley is calculated to put enmity, not collaboration, between unions and management.*

Such was the judgment of the Social Action Department of the National Catholic Welfare Conference, in a statement issued in June, 1947, when the bill had passed the Senate and was sent to the President for his signature:

The Taft-Hartley bill does little or nothing to encourage labor-management cooperation. . . . The bill is an open invitation to management to have recourse to the courts and to the labor board at almost every turn and thus to sidetrack or evade the normal processes of collective bargaining.

On all these counts, we say the Taft-Hartley Law is a bad law, and should be repealed.

ANSWER TO OBJECTIONS

1. That the intentions of those who framed the Taft-Hartley Law were "good", i.e., devoted exclusively to the "elimination of industrial strife" from economic relations, is a matter that is by no means to be taken for granted in

the present case. On June 4, 1947, Congressman Hartley, co-author of the bill, and a well-known foe of labor unionism, declared on the floor of the United States Congress:

You are going to find there is more in this bill than may meet the eye.

Knowing Mr. Hartley's background, we can take only one meaning from that statement. Moreover, the Most Reverend Bernard J. Sheil, Auxiliary Bishop of Chicago, declared to the American Veterans' Committee in Milwaukee, June 20, 1947:

Without doubt, this bill is aimed at hamstringing all unionism.

2. Mr. Swigert's parallel between the Wagner Act and the Taft-Hartley Law is based on the false assumption that all union officials are tyrants and grafters, and that there is little or no democracy in the American Labor movement. But democratic procedures are the rule, not the exception, in American labor unions. If, as Mr. Swigert says, the Wagner Act "emancipated the workingman from domination by his employer", the parallel would rather be: "Taft-Hartley delivers him back to domination by his employer." Moreover, if the parallel be applied, as it should, to labor unions, then the Wagner Act protected and encouraged labor unions, whereas Taft-Hartley weakens and destroys them.

3. In stating that Taft-Hartley gives the workers "fourteen new rights and privileges", Mr. Swigert is using the words "rights and privileges" in a strange and unusual sense. One of these "rights and privileges", for instance, (n.13) which he entitles "Escape from Forced Political Contributions", and which forbids the endorsement of political candidates by periodicals which are financed out of union contributions, is in reality a violation of the right of free speech guaranteed by the First

Amendment to the American Constitution. Most of the other "fourteen new rights and privileges" are infringements in one way or another on the rights of the majority in a labor union. At best they can be compared to the right of conscientious objectors not to serve their country when their country needs them most. At worst they are not rights of the workingmen at all, but legal advantages which Taft-Hartley "wraps up and presents" to employers as means of disrupting and destroying labor unions.

4. It may be that "certain abuses in labor unions called for remedial measures"; but Taft-Hartley with its attack on all unions is a remedy worse than the disease. It cuts off the boy's head because his face is dirty.

5. The number of labor unions controlled by labor bosses is not "many" as Mr. Swigert says, but "few". Democratic processes are at work in most unions. And even in some unions where a non-democratic system prevails, the union members may be found to be satisfied with the leadership. For instance, in the United Mine Workers most union officers are appointed by John L. Lewis or other high officials, not elected by the membership. Yet a typical coal miner, member of the United Mine Workers, was quoted in *Fortune* magazine as saying of John L. Lewis: "He earns his \$15,000 a year!"

6. To say that Taft-Hartley does not hurt labor, but only labor leaders, is to admit that the bill aims at the disruption of labor unions, and hence is a bad bill. No organization can live without leaders.

7. As a restraint on the United Mine Workers and John L. Lewis, Taft-Hartley proved quite futile. At the very time the Taft-Hartley Act was passed, John L. Lewis and the United

Mine Workers negotiated a contract with the mine operators which removed them effectively from the non-strike provisions of Taft-Hartley, by providing that the miners were bound by the contract only when "willing and able to work".

8. Taft-Hartley aims at combating Communism in one section, but encourages it in another. Even if the anti-Communist oath would really keep Communists out of unions (which is far from certain), another provision of the Act (Section 8, a, 3, to the effect that under union shop contracts no one may be barred from union membership except for non-payment of dues) will actually force union officials to accept known Communists as members as long as they pay their dues.

9. Not all employers opposed the NLRB, only those who were opposed to bona fide unionization on the part of their workers. And more persons and groups than the workers are opposed to Taft-Hartley, namely the various genuine "liberal" groups in the country, and all Catholic authorities on Catholic social doctrine practically without exception.

10. The opposition of many employers to NLRB died down because they saw the benefits of bona fide unionism and collective bargaining which were guaranteed by the NLRB. But Taft-Hartley removes this element of stability in labor relations by weakening unions and collective bargaining; the prospect is therefore that unless Taft-Hartley is repealed, labor conflict will become continuously more acute.

11. Taft-Hartley is rightly called a "slave labor law" not because of what American labor is now, but because of what Taft-Hartley would make of American labor if fully applied. And even today, by no means every Amer-

Preview of Marriage

How it sounds in plain language—the "modern" man's outlook on marriage.

L. G. Miller

AS the scene of our little story is unveiled, the girl answers the front door-bell of her home and admits her fiance into the hall. The girl, as you might have guessed, is young and radiant. The boy is a serious, studious type. The girl fondly kisses her fiance, and arm in arm they walk into the front room and seat themselves on the sofa. The girl speaks:

How is my precious Rodney this evening?

Just wonderful. I've been walking on the clouds ever since you said yes to that important question I asked you last week. How are *you*, Shirley dear?

I've never been better, Rodney darling.

You don't regret having promised to marry me, do you?

No, silly.

And you're happy, aren't you?

Happy as the birds.

Oh, darling!

Oh, sweetheart!

Should we have a real serious talk tonight, precious?

Serious talk?

Yes. Since we're getting married, you know, we've got to consider our future life together from all possible angles. We've got to plan carefully.

Of course, Rodney. You're so efficient.

As you know, dear, I'm majoring in sociology and group psychology at the university. State college has some of the best men in the country teaching those branches, and we study all the outstanding authorities and all the latest

findings of science. You and I are very fortunate, being able to start off our marriage on that basis. So let's have a nice serious little talk.

Oh, that will be fun. What will we talk about?

But darling, I just told you. We're going to discuss our marriage. Let's get the unpleasant things out of the way first. First of all, we must face the fact that we might turn out to be incompatible.

Oh, Rodney, how can you say such a thing?

Now, Shirley, don't start crying. How can we plan our future if you're going to act like that?

I can't help it. I think it's just terrible for you to say such a thing.

Well, it isn't a nice prospect. But we've just got to face it. After all, it happened to your father and mother. Didn't they get a divorce on grounds of incompatibility?

Yes.

And it has happened to a lot of other people we know, hasn't it?

Yes, I guess it has.

Well then, it could happen to us. Professor Hooey says that if two married people find they are incompatible and go on living together, they may permanently injure each other's psychic metabolism, mutually disrupt their sub-conscious passivity, and develop a psycho-neurotic condition which might completely disorientate them in their respective spheres of action. Wouldn't it be terrible to have that happen?

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The Liguorian

I don't know what it all means, but it doesn't sound very good.

We've got to face the fact that we might prove incompatible. If so, let's agree right now that neither of us will raise any fuss about the other getting a divorce.

Oh, Rodney, I don't know what to say.

You want to preserve your *ego*, don't you?

I guess so.

Fine. I knew you'd see it my way. And while we're on the subject, let's not be afraid to face the possibility that either one of us may at some distant time in the future fall in love with someone else.

Oh, Rodney, you don't love me.

Yes I do, sweetheart. I love you more than anything in the world. But after all, love is a chemical thing. Professor Snide demonstrated to us quite forcibly last week that the old idea of a human soul is quite outmoded. Many authorities, especially in our progressive State colleges, now agree that spiritual activity can be entirely explained in terms of chemical reaction. So, you see, we must face the prospect that either one of us may in the course of the years develop a chemical affinity for someone else. In such a case, it would be cruel for us to stay married. You see my point, don't you?

No, I don't.

Well, of course, you haven't studied the matter as I have. You haven't heard the lectures of Doctor Snide. That makes all the difference. But take my word for it, darling. I love you too much to deceive you.

Oh, Rodney.

And you love me, don't you?

Yes, Rodney.

Well then, darling, let us be unselfish enough to agree to separate if in the

distant future our chemical affinity is no longer valid. Do you agree?

I don't know what all those big words mean, but whatever you say, Rodney.

Fine. Our marriage will be a beautiful thing, because we are basing it upon the findings of modern science. By the way, I have arranged an appointment with the psycho-analysist for next Thursday. Before we enter marriage, we must make certain that neither of us is the victim of a hidden neurosis.

Yes, Rodney.

Now, darling, you're not tired, are you?

Of course not, you silly.

Then let's continue our discussion. It's so satisfying to have all these things settled beforehand. Now, what about our children?

Oh, Rodney, must we talk about that?

Yes, dear. Remember, science must be our guiding light. Do you like children?

Oh, yes.

So do I, darling. I thought we might have two of them.

Only two?

Maybe even three. We'll see about that. Of course, we'll want to wait two or three years before we have our first one.

Why?

Well after all, sweetheart, we don't want to have a child before we can support it. It will be another year before I get my degree. Meanwhile, my father gives me an allowance of only forty dollars a week.

But Rodney, darling, a lot of married couples have a child when the husband is making even less than that.

I know, Shirley. But we don't want to follow the example of the lower, uneducated classes. We're going to plan our parenthood very carefully. After

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three years, the first child. Then a space of three years, and the second child. After that, we'll see how things are before we think of having any more. These large families, after all, are so plebeian.

I like a large family.

Sure you do, but you'll get over that. I have great plans for your emancipation from the kitchen and cradle.

But I don't know whether I want to be emancipated from them.

You will, darling. Just wait till we are spending our evenings together curled up cozily before the fire.

Oh Rodney, that will be wonderful.

Together, we'll read Margaret Sanger's book on Planned Parenthood.

Oh.

Won't that be nice?

Sitting before the fire, yes. Reading out of somebody's old book, no.

Ha, ha. That's good, dear.

Rodney, darling.

Yes, Shirley.

What kind of a wedding should we have?

What kind do you want?

I'd like a big church affair.

You would, eh? Well, I don't know.

The churches are so obstructionist in their attitude towards science.

They are?

Oh, definitely so.

Well, I'd still like a church wedding.

It might be nice at that. The organ and flowers and all those things.

And let's have the minister talk in the old-fashioned way.

How do you mean?

Well, you know—"to love, honor and obey" and "until death do us part" and all that.

All right, if that's what you want. Of course, that last part has to be taken with certain reservations in mind.

What?

We've been over all that, darling. You know, chemical affinity, incompatibility and those other matters we were discussing.

Oh yes. Well, let's say it anyway, Rodney. It's so beautiful.

All right, dear.

Rodney, sweetheart.

Yes, dear.

How much do you love me?

Why, I love you more than any man has ever loved a woman. My love for you is stronger than iron bands and deeper than the ocean. It will never end.

Oh, Rodney.

Curtain.

Bad Symbol

The choice of the bald eagle as the emblem of our country was not popular in all quarters, as witness the following passage from a letter of Benjamin Franklin, written when he was seventy-eight years old:

"For my own part, I wish the bald eagle had not been chosen as representative of our country; he is a bird of bad moral character; he does not get his living honestly; you may have seen him perched on some dead tree where, too lazy to fish for himself, he watches the labor of the fishing hawk; and when that diligent has at length taken a fish and is bearing it to his nest for the support of his mate and young ones, the bald eagle pursues him and takes it from him. With all this injustice, he is never in good case, but like those among men who live by sharpening and robbing, he is generally poor and often very lousy. Besides, he is a rank coward; the little king bird, not bigger than a sparrow, attacks him boldly and drives him out of his district. He is, therefore, by no means a proper emblem for the brave and honest order of Cincinnati of America, who have driven all the King birds from our country."

Readers Retort

(Readers are invited to express disagreement with opinions and views published in The Liguorian. All letters must be signed and the address of the writer given, though the name will be withheld from publication on request. Freedom to condense long letters is reserved by the editors.)

St. Cloud, Minn.

I do not agree with you on the money question in regard to husbands and wives. You say that they should pool their money and that neither should draw from it without the other's consent. That has not worked in my case, and I doubt that it does in other marriages. My husband keeps all his money in his own name; he has never permitted me to touch any of it, and he refuses even to sign anything over to me. He has lost a great deal of money by bad investments, but has never consulted me either before or after. People marry for love, but that does not last very long, especially for the men, who love their money and themselves above everything else. Therefore marriage should be arranged, like any other important contract, by a signed agreement before marriage. Then if one or the other fails to abide by the agreement, they should be punished by law. I am 70 years old, have worked every day of my life for my husband, but I have done so more as a slave than as a wife.

N. N.

The bitterness of this correspondent's words is only added proof of the necessity of young married couples' holding all their possessions in common. Recourse to the law would hardly make a better husband of the man described above; he simply has no concept of what marriage, love, family life, really mean. However, the case provides food for thought especially for young women contemplating marriage. As has been said before in these pages, a girl should make sure, before marriage, that she is not marrying a man who will make her, financially, a slave.

Manchester, England

Today I came across an issue of The Liguorian in which you have a story entitled "Changing Values". As an Irishman, I want

to enter a most emphatic protest at the insulting use of the word "natives" as applied to Irishmen. Only of primitive and uncivilized people do we speak as "natives." Of course all other peoples are "natives" to arrogant, super-nationalists, especially the Irish. . . . I expected more intelligent things from an American and Catholic journal.

F. M.

We regret having caused distress and offense. However, the writer of the story "Changing Values" was of Irish descent, and proud of it. The word "native", we may mention for the sake of our complainant, has no scurrilous meaning for Americans. They speak of "natives" of New York, or Tombstone, Arizona, or Hog-eye, Texas, and never flutter an eyelid.

The Editor

Detroit, Michigan

After reading the anecdote on page 36 of the January, 1948 Liguorian, (which concerned the "death" of a Bishop Cassidy) I wonder whether the enclosed clipping is a front page news item or a critic's review of a movie sequel to "Heaven Only Knows."

A. L. M.

The clipping proves that the Bishop Cassidy mentioned in the Liguorian anecdote is far from dead. We hasten to inform all papers and magazines which copy anecdotes and items from The Liguorian that this one involves a prime journalistic boner, and that we have not been able to track down the source of the misinformation nor the correct name for the story. Six different readers, from widely separated sections of the country, have sent us the same correction. To all of them, our regrets.

The Editor

The Story of Charitas Pirkheimer

There are several forms of martyrdom. Here is one form about which people seldom read. It makes a quaint story.

E. F. Miller

BETWEEN the years of Our Lord 1524 and 1528 Mother Charitas Pirkheimer, Abbess of a convent of Poor Clares in Nuremberg, Germany, kept a diary. While it is a most interesting diary, at the same time it is a very sad and depressing diary, for it records the trials and tribulations of a group of unfortunate Sisters who had made up their minds to cling to the ancient religion in spite of the fact that almost everybody in the city, from the public officials down to the beggars and tramps in the streets, were constantly putting pressure on them to abandon their "errors" and become followers of the "new" Gospel which at the time was being successfully preached by an ex-Augustinian monk by the name of Martin Luther.

Why people refuse to mind their own business will always be a problem without a solution in a world where the supply of long noses invariably is greater than the demand. The Poor Clares of Nuremberg were contemplative nuns whose only desire was to be left alone. Most Sisters are quite harmless as far as the hurting of the health or happiness of their worldly neighbors is concerned. But it would be difficult to find individuals more harmless than a community of contemplatives who have buried themselves in a cloister in order to spend all their time in praying and doing penance for the salvation of mankind. No one ever sees them; no one ever talks to them unless it be through a grated opening in a wall; they have nothing to do with politics or government, with wars or peace, with industry

or commerce except to send up their petitions to heaven that politics and governments may be free from all chicanery, that wars may disappear from the face of the earth, and that industry and commerce may serve the people to their prosperity and not enslave them to their ruin. No greater blessing can be had than the possession of a convent of such Sisters within the confines of a city.

But the newly-converted zealots of Nuremberg did not see it that way. They had been taught to hate the Catholic religion, and so they wanted everybody else to hate it too; they had been told that it was wrong to take a vow, and so, instead of looking to it lest they themselves be inveigled into the taking of a vow, they went out of their way to persecute others who did not think that it was wrong to take a vow; they had been commanded by their leaders to marry a wife even though they were in Holy Orders, and so they believed that they were sent by God to force everyone else to marry a wife, or if not a wife, a husband, which is just the same. That is how it happened that the Poor Clares were not left to pursue their prayers and perform their penance. That is how it happened that they were bothered day and night by hoodlums and heretics who were the founders and the foundation stones of the Protestant Reformation. Abbess Charitas Pirkheimer tells the story in her diary.

The first part of the diary concerns itself with the spiritual misery of the

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times. After the introduction of Lutheranism, dissensions arose in the Church on every side, the ceremonies of the Sacraments were abolished and much blood ran down the streets. And the clergy which was supposed to be the light of the world came to great and awful ruin. Christian "freedom" was taught, with the result that the vows of priests and nuns were cast aside as the work of the devil, and everybody was permitted to do exactly as he pleased, without thought of God or man. Immediately after discouraging remarks on such things, the Abbess begins her day by day narration of the events that transpired in her convent. It is impossible to mention all that she puts down for posterity to read. Even so, a few samples will give a fair idea of the means that were used to bring the "erring" Sisters into the "true" fold.

The persecution against the convent began quite indirectly and, in a sense, innocently. Restless souls who had given up the old teachings for the new because the latter afforded more "liberty" both to the spirit and to the body, went about the city on a campaign of vilification against Catholic doctrine and practice as Catholic doctrine and practice were exemplified amongst the Poor Clares. The ones against whom they took special pains to direct their carping observations were the relatives of the Sisters. In fact, they worked up these relatives to such a state of righteous zeal and fury that almost every one of them called on the Abbess and in no uncertain terms demanded the immediate release from the toils of monkery and nunnery, of the Sisters with whom there was any kind of relationship, even the most tenuous. The good Abbess, with great forbearance and charity, held herself in check, as she listened to the orders that foamed from churning mouths, and did not do

what a less holy person would do in like circumstances, namely, throw the intruders back into the street from which they came, telling them to mind their own business. She heard them out, and then quietly told them that they were barking up the wrong tree (or words to that effect), that the Sisters had complete freedom to leave the convent any time they wanted to, but that they did not want to leave. They were perfectly content where they were. The angry relatives thereupon cried out that such blind stubbornness was due to the confessors that frequented the convent for the administration of the sacrament of penance. They would fix that.

They did fix it—with the city officials. The result of their dealings with the city hall was that the Franciscan confessors were forbidden ever again to set foot in the convent. It was proposed that the Sisters accept in their place certain expriests who had become Lutherans (and taken wives), and who could hear confessions as well, indeed better, than a band of Popish monks. The Sisters held a meeting to discuss the proposal; but they would have nothing to do, as they said, with the wild priests and renegade monks (and their wives), almost all of whom were violent and vulgar in their speech and lacking in even the most elemental knowledge of the spiritual life. Besides, these men did not believe in confession as a sacrament. How then could they hear confessions? It was a dodge, a trick. The Sisters would have no part in it. And so they told their superior.

In pursuance of this order the Abbess sent a letter to the city council in which she stated that it would be more agreeable to the Sisters if the venerable council were to send in an executioner to cut off their heads than to send in drunken, immoral priests to do that which they,

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the latter, had no belief in. Furthermore, she added, the Sisters were not deprived of the "pure" Gospel, for both the Old and New Testaments were in their hands day and night, and were constantly read both in Latin and in German in choir, at the dinner table and on many other occasions. But they would much rather abide by the interpretation of these Testaments as given by the holy Christian Church than that given through the thick lips and muddled minds of men who believed that they could take anything out of the Scriptures that they desired. And while she was at it, she said that she might just as well make it clear that the Sisters did not despise the married state, as lying tongues were saying all over the city. Rather, they honored it with St. Paul. They knew full well that whoso marries his virgin, does rightly; but from the teaching of the great Apostle, to whom they (the reformers), were always referring, whoso does *not* marry his virgin, does better. Please, then, would the city council be so kind as to put off any action against the convent for the time-being—at least until these doctrinal disputes were straightened out?

Meanwhile, new troubles were brewing in the convent. On February 3, 1525, there appeared at the door a woman whose name was Mrs. Frederick Tetzl. She rapped loudly and commanded at once, as though she were a general, that she be allowed to enter the cloister in order to reclaim her daughter who had taken the veil and who was thus in danger of losing her soul. The harried Abbess told her that no one was allowed to enter the cloister except on the most urgent business; the woman became abusive and made the most hair-raising threats, swinging her arms and shouting so loudly that her words could

be heard on the street. A small riot was shaping up, and there was only one thing that the Abbess could do—let the woman have her way, at least to the extent of permitting her to talk to her daughter at the window in the chapel through which the Sisters generally received Holy Communion. But no sooner was the daughter seated on one side of the opening, and the mother on the other, than a sharp and spirited argument took place. The young lady did not want to leave the convent no matter how much her mother ranted and raved. As far as she was concerned, the Lutheran doctrines were the doctrines of Luther and not the doctrines of Christ. Therefore, the only thing that would separate her from her vocation would be force. Thereupon the mother told her that she would be given what she asked for. A group of strong men would come to visit her, and if necessary they would carry her from this den of Satan where she persisted in damning her soul. With these words and in high anger she, the mother, left the convent.

The threat was not an idle one. Several days later two men, Sigmund and Christopher Furrer, appeared on the scene, ready for action. The Abbess was sore tried to pacify them. But they would not be pacified. All they wanted was the young woman, to take her home where she belonged. Finally the Abbess compromised by saying that she would permit the matter to be settled by the city council. With that, they departed, for they feared the city council greatly. Perhaps they were dependent on the city council for their jobs. At any rate they went away, and the Abbess sighed with relief. All the while the meeting was going on, the convent rang with the groans and sighs of the Sister whose fate was being settled. Why couldn't they leave her alone? There was no one who

could give an answer to that question.

The next misfortune that befell the Sisters was a visit from two men, Christopher Killer and Bernhard Baumgartner, who brought the message that in due time an excellent preacher, Herr Poliander, of Wurtzburg, would present himself and begin a course of sermons on the new teachings. He was a good Lutheran, and the main purpose of his assignment was to remove from the eyes of the Sisters the scales of their blindness. Every Sister without exception was to attend these lectures. Furthermore, the honorable council had supplied the convent with confessors—two ex-Augustinian monks, who would shrive the nuns and also give them the fruit of their vast experience in dealing with souls. To all this, the Abbess refused to listen. She said that the Sisters were quite content with their former preachers and confessors, that they could not think of turning their consciences over to apostates and perjurers and adulterers who would advise the Sisters to take husbands, from which might God protect them.

All the protests were in vain. On Palm Sunday the sermons began, but not as sermons usually begin. The first sentence was a threat, and the last sentence was a threat. In between the first and last sentences was a full-blown attack on the Catholic Church—on the ancient interpretation of Holy Scripture, on the Mass and all ceremonies, on the bishops and the Pope whom they called tyrants, devils and anti-Christ. But when they came to discuss the religious life, the abusiveness of their words knew no bounds. They invented grievous sins and attributed them to the Sisters. They called out to the people to wipe out the nuns entirely as godless folk, to tear down their monastery and to drag the inmates from the cloister by force, say-

ing that the latter were in a damnable state, heretics, idolators, blasphemers and belonged to the devil eternally. Nor could the poor nuns do anything about it. Although they detested what they heard and wept constantly, they had to remain in the pews. Some of them tried to put cotton in their ears, but they were detected in the act and reprimanded so severely that they trembled for their lives. Abbess Pirkheimer's comments on the sermons are to the effect that in her day she had heard and read much that touched religion. But never had she heard or read such scolding and reviling and sending to the devil as she had heard in the course of the previous few weeks. The effect of it all was that she felt confirmed in the ancient Faith. The shouting and condemning preachers did more good for her than the sermons of the priests who had remained true to the old religion.

For a long time now, no Mass had been said in the convent, no confessions had been heard, and if a Sister came to die, she died without the consolations of the last sacraments. Still the Sisters would not give in and deny their Faith. So vexed did the people become at this tenaciousness that one day three of them, surrounded by numerous friends, came to the convent and demanded that Sisters Clara Nuetzel, Margaretha Tetzel and Catherine Ebner take off their habits and return at once to the world. The Sisters would not listen to them even though their own mothers were in the crowd making the appeal. This time their refusal meant nothing. Like rapacious she-wolves, as the Abbess puts it, the women fell upon their daughters and began to drag them from the convent. The young women defended themselves with words and acts as well as they could, weeping loudly, screaming, pleading and begging. But there was

The Flash of Faith

One dramatic, miraculous moment that proves how intensely God desires the conversion of all the Jews.

H. J. O'Connell

HAD ANYONE approached Alphonse Ratisbonne as he sat in the little café in Rome, on January 20, 1842, and said to him: "Alphonse, within fifteen minutes you will be kneeling in a Catholic church before the Virgin Mary, adoring Jesus Christ as your God and Savior; and, after that, you will renounce for His sake your fortune, your family, and the girl you are engaged to marry," the worldly, frivolous young Jew would have looked upon the speaker as a madman.

Yet, by a startling miracle of divine grace, that is precisely what occurred. How it came about, even the most hard-headed materialist would have difficulty in explaining without an appeal to the supernatural.

Certainly, nothing in the previous life of Alphonse Ratisbonne gave any indication of his future conversion to Catholicism. He had not even been a devout Jew; but prided himself on having no religion at all. "I was a Jew in name only," he later wrote, "for I did not even believe in God. I never opened a book of devotion; and no attempt was made to keep up any Jewish precept, either in my uncle's house, or in that of my brothers and sisters." Born of a wealthy and influential family, possessed of unlimited credit at the bank, he looked upon life as being solely for enjoyment.

Not only was he without religion, but he bore a positive hatred for Catholicism. His elder brother, Theodore, had, much to the dismay of the family, entered the Church, and become a priest.

Alphonse, especially, felt a deep resentment toward his brother because of the step he had taken. "Only one of my relatives was really hateful to me," he declared, "and that was Theodore. His religious habit repelled me; his ideas offended me; and his grave, quiet way of speaking exasperated me." So bitter was he, that when Theodore wished to baptize one of the children of the family who was dying, Alphonse drove him away in a paroxysm of rage. Even the sign of the Cross was hateful to him; and his conversation when it touched upon the Catholic Church was filled with sneers and sarcasm. He himself later declared: "God permitted my whole life, up to the very hour of my conversion, to be a series of anti-Christian acts. He also permitted the conditions and circumstances of my life to be such that my sudden conversion can only be explained by a miracle of Divine Goodness."

This was the religious background of the young man, who, all unsuspecting the tremendous change that was about to occur in his life, on that January day in 1842, sat in the little café in Rome, reading the newspapers, and chatting with his friends. At the time, he was on a pleasure trip, which had led him from his home in Strassbourg through Italy, and eventually to Rome. Shortly before, at the age of twenty-seven, he had become engaged to be married. However, as the girl was still very young, the family council decided that it was better to postpone the marriage for a while; and in the meantime

Alphonse was sent off on his trip.

In the Eternal City, he became acquainted with Baron Theodore de Bussierre, a devout convert to the Catholic Church, who, in accordance with his dynamic and energetic character, wished to share with everyone he met the treasure of faith which he had found. This man became in God's hands an instrument for the remarkable conversion of Alphonse Ratisbonne. The young Jew felt no attraction, even a repugnance, for de Bussierre; but he found it obligatory, by reason of family connections, to call on him. During the visit, the conversation swung around to religion, with Alphonse contributing his usual share of ridicule and sarcasm. Suddenly, a most extraordinary inspiration came to the Baron.

"Since you are so strong-minded and sure of yourself," he said, "will you promise to wear something I will give you?"

"What is it?", Alphonse asked.

"Only a medal," replied de Bussierre, holding out a "Miraculous Medal" of Our Lady.

Surprised and angry, Alphonse was about to refuse, when the Baron continued: "According to your way of thinking, you should have no feeling in the matter one way or another; but you would give me the greatest pleasure."

Touched in his pride, Alphonse answered with a laugh: "Oh, if you put it that way, I can at least prove to you that Jews are unjustly accused of being intolerant and incurably obstinate. Besides, this will be an interesting incident in my diary."

The Baron had won his point; but he was not yet satisfied. He wished also to persuade the young Jew to recite each day the prayer to Our Lady known as the *Memorare*. Again, a struggle fol-

lowed; but eventually de Bussierre's enthusiasm triumphed, and Alphonse gave a reluctant promise to recite the prayer from the copy handed to him.

As he left the house, upset and indignant, Ratisbonne muttered to himself: "What an eccentric, tactless fellow! I wonder what he would say if I pestered him like that to repeat one of my Jewish prayers." Nevertheless, he kept his promise, wore the medal, and said the *Memorare*.

Just five days later the fateful moment arrived when he sat in the little café in the Piazza di Spagna. As he left, he encountered the same Baron de Bussierre, who was driving past in his carriage. Being unable to find a graceful excuse, Alphonse accepted the Baron's invitation to ride with him. Soon they came to the church of *Sant' Andrea delle Fratte*, where de Bussierre stopped the carriage. "I'll not be here two minutes," he explained. "I merely wish to reserve some seats for the funeral of a friend." While his companion was about his business, Alphonse got out of the carriage and entered *Sant' Andrea* in search of some of the masterpieces of art which may be found in the humblest Roman church.

However, *Sant' Andrea* was very plain and poor; and Alphonse, as he walked around, found little in the way of artistic treasure to capture his attention. But suddenly he began to feel an interior excitement, as though something strange and wonderful was about to happen. Looking up, he noticed that the whole interior of the church was veiled in shadow. One chapel alone seemed to catch and concentrate all the light. As he gazed in wonder, in the midst of this radiance, he saw standing on the altar, clothed in splendor, full of majesty and sweetness, the Virgin Mary, just as she is represented on the Miraculous Medal.

The New Germany

From the letters of participants, the description of this stirring scene in Germany is drawn. It is a promise of a true greatness that may be in store for conquered Germany.

B. P. Lenz

ON Good Friday, 1947, a huge cross was carried by three men into the parish church in Krefeld, Germany, near the Dutch border, and there solemnly blessed.

On that same day it was carried by three men down the streets and along the highway to the next town of Huels, and placed for a time in the parish church. From there, three men again carried it to the next village; so through the spring and summer months it travelled from village to village and from town to town, borne always by three men along the roads of north-western Germany, until in September it reached the ancient city of Aachen, and was placed in St. Joseph's Church.

There, on September 29, thousands of men from all these villages gathered in the "Men's Pilgrimage to Aachen", to make their solemn *Aachen Confession of Faith*. Early in the morning—in Krefeld it was at 4:45—hundreds or thousands of men had assisted at their "Pilgrim's Mass", and then set out by bus or train or on foot for Aachen. The Krefeld train carried seven to eight thousand men. It arrived in Aachen at 9:30. The men formed a procession, eight in a line, and walked to the cathedral, praying as they walked through the streets of the ancient and now ruined city.

Assembled in the *Domplatz* before the cathedral, they heard another Mass celebrated by a French Bishop in the open air. The cathedral had been severely damaged by the bombings

during the war and has been divided in half by a temporary wall; the less damaged half is used for services. Mass was over at 11 o'clock.

At one o'clock the men gathered in procession again and marched through the city to St. Joseph's Church. There the cross was taken up by three men again and carried to the cathedral, followed by the vast throng of men, now numbering close to *thirty-five thousand*.

Arrived at the *Domplatz* and arranged in order at four o'clock, they saw the cross set in its place, and then came the solemn profession of faith uttered by the thirty-five thousand men.

"We Catholic men, united in our faith in the Triune God, recognize in Christ the center of our lives.

"Therefore, our answer to all the questions of life is—Jesus Christ.

"We Catholic men acknowledge Christ, the Son of God made Man, Who died and rose again, Who sits at the right hand of the Father, Who will come to judge the living and the dead. From Him we receive the Spirit of life and love, in which we, as sons of God, are determined to spread the work of His redemption ever further in the world.

"We therefore pledge ourselves to the renewal of the family, the nation, and the world, by bringing Christ into the lives of Christians.

"We acknowledge Christ Who lives on as the Head of the members of His Body.

"We therefore stand loyal to His holy Church: to Pope, Bishop, and every

authority. As members of Christ we assume our vocation and responsibility to spread His Kingdom everywhere. We accept every trouble of life in humility and patience.

"We Catholic men are determined to be true Christians, called as we are by baptism to a new life in Christ.

"Every man, therefore, who wishes to live, labor and die as a baptized person is on our side. We set ourselves to combat every self-satisfied, merely external and nominal form of Christianity.

"We wish to be Christians, sons of the Father, brothers in the Son, in the unity of the Holy Ghost.

"Our vocation, then, is our highest distinction. We acknowledge no bars of condition, class, or nation. We love our neighbor as ourselves.

"We Catholic men wish to become

Christians by the power and grace of Christ.

"We offer ourselves to Him, then, in the holy sacrifice, by word and sacrament.

"We wish to be Christians, bearers of the Saviour of the world.

"Our prayers and strivings therefore are for the Kingdom of Christ the King; the Kingdom of truth and life, the Kingdom of holiness and grace, the Kingdom of justice, charity and peace."

An eye-witness thus describes the striking scene:

"It was a heart-warming experience for every person there present. In all its history, Aachen had never before seen so many men at prayer. The Bishop of Aachen himself declared: 'Aachen has been witness to many a great event in its time, has seen kings and emperors crowned; but what has happened here today, Aachen will never forget!'"

The Road to Sobriety

Much good has been accomplished by the organization known as "Alcoholics Anonymous" in reclaiming habitual drinkers. Here are the twelve fundamental principles its members insist upon in their own lives and in their work for others:

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.

2. We came to believe that a power greater than ourselves could restore us to sanity.

3. We made a decision to turn our will and our lives over to the care of God as we understood Him.

4. We made a searching and fearless moral inventory of ourselves.

5. We admitted to God, to ourselves and to another human being the exact nature of our wrongs.

6. We were entirely ready to have God remove these defects of character.

7. We humbly asked Him to remove our shortcomings.

8. We made a list of all the persons we had harmed and became willing to make amends to all.

9. We made direct amends to such persons whenever it was possible, except when to do so would injure them or others.

10. We continued to take personal inventory, and when we were wrong, promptly admitted it.

11. We sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.

12. Having had a spiritual experience as the result of these steps, we tried to carry this message to alcoholics and to practice these principles in all our affairs.

Is Your Mind O. K.? (8)

One out of four of all patients in mental hospitals suffer from schizophrenia. This mental disease calls for hospital treatment.

H. J. O'Connell

OF ALL the major disorders that affect the human mind, the one which undoubtedly causes the most widespread havoc is *schizophrenia*. Due to intensive publicity, every educated person is aware today of the prevalence of tuberculosis and cancer. However, schizophrenia is a more serious social problem than either of these dread diseases. About one-fourth of the patients in mental institutions are schizophrenics. Each year, 30,000 to 40,000 new cases appear. What makes these figures all the more appalling is the fact that this disorder affects, not the old and decrepit, whose period of life is almost run, but the young and vigorous, in whom is placed the hope of the nation and the race. In approximately 70% of the cases, the onset is between the ages of fifteen and thirty. Men, it may be added, are more commonly affected than women.

Formerly, this psychosis was called "dementia praecox", or "early dementia"; but in recent years the term "schizophrenia" has come into favor. This jaw-breaking name, derived from two Greek words meaning "split personality", is applied to the psychosis because the mental and emotional life of its victims seems to be split into two segments. The person apparently has the knowledge, memory, and grasp of things of a normal man; but his emotional reactions are abnormal. It is as though one person knows and another person feels.

Schizophrenia may, then, be defined as: a functional psychosis which involves

slow, steady deterioration of the personality, impoverishment of the emotional life, the withdrawal of interest from the environment, and which manifests itself in disorders of feeling, conduct, and thought.

Miss Mary C., for instance, twenty-two years old, is brought to a mental institution for examination because of having slapped the manager of the factory where she worked, accusing him of being an agent of the Ku Klux Klan, which was persecuting her, and hounding her footsteps.

She has always, it is learned, been a shy, reserved girl, diffident, and unable to mix with her companions. The other girls in the factory considered her a little "queer" and "high-hat", because she liked to be by herself, and did not join in their talk about boy-friends and dates. Her mother speaks of her as having always been "a good girl", quiet, serious, with a tendency to take things hard, and worry. She liked books, and would spend hours alone in her room, reading and staring out the window. If caught day-dreaming, she would smile in a self-conscious, apologetic way.

The family has always been poor, due especially to the shiftlessness and drunkenness of the father. Mary has tried to improve herself, according to her opportunities. She did well at school, but was forced to leave in order to help support the family. In an attempt to make up for this, she took night classes until the strain became too much for her. She went out on a few dates; but none of the boys seemed serious about

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her, or inclined to keep up the friendship.

It was after one of these dates that the breakdown occurred. For several days she was moody and depressed, staying to herself even more than usual. At work the incident took place which brought her to the hospital.

During the interview, she sits listlessly in the chair, with hands folded in her lap, taking no interest in what goes on. She knows where she is, can tell her name, and the time of the day, but volunteers no information without being questioned. In response to probing, she tells a queer, rambling story of being the victim of persecution by the Ku Klux Klan, which has it in for her, and wants to keep her from getting ahead. Its agents follow her, talk about her, and even try to harm her by shooting electric waves at her.

However, in telling her story, she does not manifest the usual emotional responses of anger, worry, sorrow, fear, etc., which a normal person would experience as a result of persecution. She speaks quietly, in a disinterested tone, and often smiles in a rather foolish, vapid way. Her account is rambling and incoherent, with a tendency to drift off the subject. Occasionally, she assumes strange attitudes and postures, as though playing a part on a stage.

In this case, we can discern the typical symptoms of the schizophrenic: 1) the schizoid personality, which is introverted, seclusive, sensitive, unsocialable, day-dreaming, inclined to thought rather than action; 2) apathy and indifference to the environment, loss of touch with reality and life; 3) dissociation of thought and emotional life; 4) chaotic, incoherent speech; 5) queer and inexplicable behavior.

In various cases may also be observed: 6) adoption of strange postures and

attitudes; 7) silliness, grimacing, and unexplained laughter; 8) delusions and hallucinations, ideas that others are talking about the person, and influencing him in diverse ways; 9) bizarre notions and sickly sentimentality in religion.

An adequate explanation of the cause of this mysterious mental disorder has not yet been found. A number of investigators have advanced theories tracing the psychosis to physical causes, such as brain deterioration, focal infection, and endocrine imbalance. However, it is commonly agreed that none of these theories is satisfactory. Dr. Strecker, a noted authority, asserts: "The numerous pathological theories which have been advanced to explain schizophrenia are hopeful confessions of our ignorance." In brief, no specific and constant physical cause for the disorder has been discovered.

Heredity seems to play some part in causation; but its role is very obscure. Studies have indicated that the family history of the schizophrenic shows a higher percentage of mental disease than is found in the population at large. However, this higher percentage includes all forms of mental disease, and not merely schizophrenia. Moreover, it is very rare to find the psychosis both in parents and children. It would seem, then that heredity does not play a specific part; but merely acts as a conditioning factor.

Schizophrenia, like the other functional psychoses, seems to be the result of mental, rather than physical causes. It should be viewed as a faulty reaction to life, the result of failure to adjust properly to the problems and difficulties of human living. *It is an exaggeration of the tendency to day-dream, common indeed to all mankind; but in schizophrenia the day-dream is taken for*

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reality, while the real world is distorted to fit in with the dream.

The schizophrenic finds this real world, with its demand for struggle and effort, its failures, disappointments, injustice, and cruelty, too difficult to live in. Therefore, he gradually retires from it into a world of thought and fantasy, where everything, being created by him, is according to his liking. He wants success, for instance; but finds competition and struggle distasteful. He thinks sex beautiful; but doesn't want to go through the trouble of courtship and marriage. Hence, he is content to dream about these things, and makes up for himself a world, where he is king, hero, and high potentate, where pleasure, satisfaction and success come without effort. In this world of make-believe, the hard knocks of reality disappear, hurts are soothed, and everything is bathed in a rosy glow. Even failure is interpreted in a way to bring credit to self. The blame is shifted to others' interference and persecution. But only important people are persecuted. Hence this is really a tribute to his high standing.

At first, this day-dreaming, this retirement into a thought-manufactured world, is only for short periods, by way of compensation and relief. However, gradually more and more of the day is taken from reality and incorporated into the dream-world. The time comes when, in order to avoid recognition of self as a failure, or to escape from a very difficult and unpleasant situation, the person more or less completely abandons the real world, and begins to live almost entirely with his dreams. Of course, from time to time, the claims of reality reassert themselves, and the individual perceives to some extent what is taking place in him. At such times there may be panic, excitement, and even suicidal

attempts. Sometimes, indeed, the person finds enough inner strength to break the bounds of his dream-world, to conquer his repugnance for real life, and to adjust to reality. But very often the courage and strength of soul are not present, and the person enters deeper and deeper into the world of fantasy, until at last it is well-nigh impossible to bring him out of it.

Since everything that enters his life is interpreted according to his dream-world, the speech and conduct of the schizophrenic will be inexplicable to other men, who have not the key. Hence, too, such a person's lack of interest and apathy. Everything outside himself has become pale, shadowy, and unreal for him. For the same reason, there is apparent dissociation between thought and emotional reaction. Even though he tells tales of persecution, plots, and influences working against him, these can never really hurt him or triumph over him in the world he has built up. They merely testify to his importance, ingenuity, and courage. Consequently, he has not the emotional reactions of anger, sorrow, fear, or worry, which would assail a normal man in the circumstances described. He has emotions; but they are in accordance with his dreams, not with the world of reality.

Keeping this explanation in mind, the case of Mary C. can be understood. She was idealistic and romantic by nature, loving the good and the beautiful, desirous of self-improvement and success. However, the circumstances of life were such as to thwart her at every turn. The poverty of her family, the necessity of giving up her education, and going to work at an uninteresting job, which offered no prospect of advancement, the coarse talk and teasing of the girls in the factory, the brutal drunkenness of her father, and the cheerlessness of her

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home were too much for her sensitive spirit to bear. She hoped for a time to escape through marriage; but when this avenue seemed closed to her, she fell into a condition of hopelessness. More and more, she made use of the only defence in her power against the cruelty of the external world. In her mind she began to build a world that was not cruel, sordid, and hopeless, but joyous, bright, and kind. This shining dream-world became her home, and the harsh, external world was changed to accord with her thought-life.

After her last date with a boy, the crisis came. She gave up the fight, raised the drawbridge of the castle of her soul, and retired to live with her dreams. Momentarily, in the person of the manager of the factory, reality tried to intrude. There followed an interval of panic, when she slapped him, and then once more she slammed the door of her mind. Now, in the mental hospital, she sits listless, apathetic, untidy, and indifferent to what goes on around her, because she is living in another world to which she alone holds the key.

Formerly, once the diagnosis of "dementia praecox" was made, the case was considered hopeless. However, in late years the experts offer some hope of recovery, especially if treatment is begun early, before the withdrawal from reality has become complete. The more sudden and violent the onset, the more favorable is the outlook for recovery judged to be.

The majority of schizophrenics must be placed in a mental hospital for care. Treatment includes: 1) the remedy of any physical defect or disease which may be present; 2) rest, nourishment, baths, and exercise; 3) the combatting of apathy and indifference by occupational therapy, athletics, movies, dances, games, etc.; 4) The psychiatrist, with

the help of the nurse and social worker, will try to discover in the person's life-history the problems and unfavorable influences in the environment, and the way in which the maladjustment has developed. Armed with this knowledge, he will attempt by persuasion and suggestion to reassert the claims of reality. Of course, it is absolutely essential that external conditions be so modified as to awaken hope and interest in the patient, and provide the prospect of a satisfactory life.

Quite encouraging results have been effected by modern methods of drastic therapy. These are: 1) prolonged narcosis, in which the patient is kept unconscious from ten days to two weeks; 2) insulin shock, administered over a period of fifty days; 3) electric shock; and 4) an operation on the pre-frontal lobes of the brain has been performed by a few doctors with some claims of success. No one is quite sure how or why these drastic therapies produce results; but it is clear that in some cases they do. Insulin shock has proved the most successful in the treatment of schizophrenia.

The field of prevention, however, holds out greater hope than that of treatment. Since schizophrenic reactions begin early in life, and tend to crystallize with advancing age, the early education of the schizoid, or introverted, child is of great importance. The shy, diffident, sensitive, imaginative youngster requires special help in adjusting to life. This help consists in: 1) the providing of a cheerful, attractive *home-life*, in which there is love and confidence between child and parent. Discipline in the home should be firm, but not harsh. Favoritism must be avoided, and unhealthy competition between the children of the family discouraged. Unfavorable comparisons with older and

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more successful brothers and sisters will only render a diffident child more conscious of his inferiority.

2) *Companionship* with other children should be encouraged, together with participation in sports and games. Needless to say, the child should be permitted to bring other children into the home, and assured that he can do so without embarrassment.

3) *Prudent and adequate sex education* must be provided, since it is often on the rocks of sex that the schizophrenic is wrecked.

4) The child's *reading* ought to be supervised, and care taken that he does not spend too much time in the study of fantastic or queer and unusual subjects.

5) The *principles of solid religious truth and sane common sense* should be presented in a manner adapted to his youthful intelligence, so as to generate a healthy attitude to life, and provide the necessary training of mind and will

for the meeting of life's sorrows and problems.

6) If symptoms of maladjustment appear, such as excessive timidity, bashfulness, or oversensitiveness, an attempt must be made at once to discover and remove the cause, if need be, with the help of expert counsel.

In brief, the excessively introverted child should be trained to turn his attention outward, to become interested in other people and their problems, and not to be exclusively preoccupied with his own interests and thoughts.

In this way, a well-balanced personality will be developed, which is able to meet, and adjust to the problems that enter every human life, without retiring from the conflict into a sterile world of fancy. Such care in education no doubt taxes the wisdom and devotion of parents and teachers. But they should realize that is a cheap price to pay for the happiness and mental well-being of the children confided to their watchfulness and love.

Quatrains For "Modern" Marriage

Undying is
My love for you;
Until I find
Somebody new.

No power on earth
Our love can sunder,
Except it prove
To be a blunder.

High as the sky,
Deep as the sea;
The same as my love
For the previous three.

* * *

Our love will soar
Forevermore;
Unless, of course,
We get a divorce.

L. G. M.

BIBLICAL PROBLEMS (15)

E. A. Mangan

The Destruction of Jerusalem

Question: Why does the Bible say "Woe to those who are with child, or have infants at the breast in those days"?

Solution: I. *Preliminary Remarks:* 1. We are fortunate in having these words of Our Lord preserved in all three of the Synoptic Gospels, Matthew, 24,19; Mark 13,17; and Luke 21,23. One Gospel helps to clear up the meaning of the others and vice versa.

2. Most of the difficulty arises from the false notion that this passage refers to the days immediately preceding the end of the world. Actually we can be certain both from the context and because of the practically unanimous opinion of commentators today that these words are part of the warning Our Lord gives to those who will be living to flee immediately from Jerusalem as soon as they see the clear signs of her destruction, signs which he distinctly prophesies in this whole passage.

II. *Explanation:* 1. First of all, as a help to understand the whole passage which St. Matthew has preserved at greatest length, remember two things: 1) Christ speaks of two events, the first of which the disciples can and must escape by immediate flight; 2) this first event (destruction of Jerusalem) is spoken of as near, to take place before the generation of men then living would pass away. As far as the second event is concerned (i.e. the end of the world), Our Lord refuses to say anything that can be used as an indication of the time it will happen. He simply says it will come suddenly.

2. In the context where our text occurs everything points to the fact that our Lord is warning those who will be living to flee quickly from Jerusalem when they shall see the beginnings of her destruction. This is particularly definite from St. Luke, who had to make his meaning more clear since he was not himself a Jew, and was writing for people who knew nothing of Palestine. And that Our Lord's words were understood thus is proved by the fact that all the Christians did actually flee from Jerusalem to Pella in the mountains when the siege of the city began.

3. In the passage where our "woe" is seen, Jesus says that flight must be immediate. He says that they must not take time even to run up the outside stairs of the house and seize their coat. They should run immediately from wherever they are. Let them pray that it be not the winter time when heavy rains would impede their flight. Then He says: "Woe to them that are with child or have infants at the breast." The word "woe" here is to be taken in the mildest sense. Our Lord said, in effect: "I feel sorry for the good mothers who will be pregnant or who will have small children then." The reason is the same; they shall have great difficulty in fleeing quickly. These are all human miseries, and Our Lord was most perfectly human in his sympathy.

You Can Be A Saint

Transcript of a discourse delivered over radio station WEW in St. Louis, Mo. It is designed for Lenten meditation.

D. F. Miller

THERE ARE three important questions that every person who believes in Christ should ask himself frequently. They are 1) Is it possible for me, as a lay person living in the world, to become a saint? 2) Are there cogent reasons why I should make sanctity the primary, practical goal of my daily living? 3) What kind of a program must I follow, once I have determined to strive after real sanctity? Nothing could contribute more to the proper celebration of the tragic events of Holy Week than serious meditation on these three questions.

Is it possible for a lay person to become a saint? It cannot be doubted that there are many people living in the world today who think that it is not. There are some who maintain that the word "sanctity" can be applied, even as a possibility, only to Trappist monks and Poor Clare nuns, or at least only to people living in a different age and in different circumstances than their own. There are others who think that sanctity may be possible for other lay people in the world, but not for themselves, either because of their past sins or because of their present temptations. They forget that some of the greatest saints in history have been penitents, great sinners transformed into great lovers of God. In regard to temptation, they do not realize that it is the universal lot of mankind, that it is the very test of sanctity, that even after something of sanctity has been attained, temptations will still have to be endured. There are others still who have a false notion of what sanctity is; they think

that its essence consists in canonization by the Church, or in the working of stupendous miracles, or in the enjoyment of unusual mystical experiences such as ecstasy and rapture at prayer. They need to learn that the essence of sanctity consists in loving God with all one's heart and soul and mind and will, and that such love means only constant, conscious conformity to God's will.

Against all doubt and disbelief, however, concerning the possibility of sanctity for anyone, there are the direct commands of Christ, who never asked anything of His followers that He would not make possible for them to fulfill. He said: "Be ye perfect, as your heavenly Father is perfect." He said through St. Paul: "This is the will of God, your sanctification." He said through St. John: "He came unto His own, but His own received Him not; yet as many as did receive Him He gave them power to become His children, so that they are born not of the world nor of the will of the flesh nor of the will of man; so that now they are born of God." The potentiality of sanctity is therefore in every human being in the world.

But are there cogent reasons, apart from that provided by the command of Christ, why every Christian should set sanctity as his ambition and goal? Again, there are many who think there are not. Not to speak of those who live in more or less constant rebellion against God, hoping at the end of their lives to be granted a miraculous opportunity of conversion, there are so many who are content with mediocrity in their service

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of God, who are eager to get by with the minimum, who express themselves as perfectly willing to squeeze their way past the gates of heaven, who even resent the suggestion that they should be more holy than they are. These do not realize in what a sad state they are, nor what harm they are doing to the cause of Christ. For themselves they have reason to fear. They are trying to compromise between the service of God and the service of the world, and such compromisers usually end by surrendering entirely to the world. Of them and to them Christ said: "No man can serve two masters. For either he will hate the one and love the other, or he will hold to the one and despise the other. You cannot serve God and mammon." He also said to such as these: "I would that you were cold or hot, but because you are lukewarm I will begin to vomit you out of my mouth." By the same token they are obstacles to the spread of faith in Christ. Just as one of the most powerful means of making Christ known to those who walk in darkness is the example of good, saintly, uncompromising Christians, so the example of worldly, indifferent, half-hearted, compromising Christians is that which makes so many strangers to Christ content to remain in the darkness and sadness of their paganism and unbelief.

The motives are powerful, therefore, by reason of which no Christian should be satisfied with any aspiration less than that of striving after sanctity. But what program must a person follow who has made up his mind to aim at that goal? It is very simple.

First of all, there must be the will to escape and withdraw, to a certain extent, from the predominant preoccupations and activities of the world. It is not enough to renounce sin and all affection for evil, even the popular and com-

monplace evils of the day, such as greed, hatred, prejudice, and the various "respectable" forms of lust. One must not permit even the seemingly indifferent or innocent interests and amusements of the world to absorb all one's heart and mind. It is possible for anyone living in the present world so to fill his waking hours with the pursuit of money, or the pursuit of worldly wisdom, and with such amusements as attending movies, listening to inane radio programs, taking part in social affairs and worldly conversation, reading foolish and even dangerous books, magazines and newspapers, that the thought of God never has a chance to enter the mind at all. He who would become a saint must make a planned and deliberate escape from these things at certain times.

Secondly, it is necessary to replace such interests by using the means at hand for deepening spiritual convictions, enlarging one's knowledge of God, placing and keeping oneself in God's presence and arousing oneself to constantly increasing love. There are many such means: good spiritual reading, from the Bible, especially the four gospels, from *The Following of Christ*, from the lives of the Saints, from any book that treats of spiritual things; listening to sermons and attending devotions in church; making at least a short meditation every day; having regular scheduled times for vocal prayer, and making, if possible, an annual retreat. Among the prayers of one who wants to be a saint there will be special practices of devotion to the Mother of God and his patron saints, that they may assist him in his task by their intercession in heaven.

Lastly, there must be an habitual use of those things that God, on whom all sanctity ultimately depends, has provided for the making of saints of all His children. First among these means

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is the Mass. The Mass is the renewal and re-enactment of the sacrifice of Christ on His cross; it is the fulfillment of His own words: "As often as you do this you shall show the death of the Lord until He come." There is no salvation, and surely no approach to sanctity, without the cross of Christ. No amount of prayer, no degree of self-sacrifice and mortification, would be of any avail, therefore, without the cross and without the Mass which is the re-enactment of the cross each day. The process of becoming a saint always begins with the cultivation of a great devotion to the Mass. Then there are the sacraments, through which Christ channels the graces He earned by His death into the individual soul. Pre-eminently among them, as a means to sanctity, are confession, not only as a

means of forgiveness of past sins, but as a supernatural source of strength against future temptation, and as a source of direction and guidance for the soul; and Holy Communion, of which Christ said, after He had called it bread and taught us to think of it as a daily need, "He that eateth Me, shall live by Me forever." "Living by Christ" is a good, short definition of sanctity.

Through this program every Christian can aspire to be a saint. Through this program every Christian can find the peace that Christ promised His followers, "which the world cannot give and the world cannot take away." Through this program Christians will contribute more than any other human beings, no matter what their worldly power or influence, to the peace of a war-wearied, war-frightened world.

Men of The Road

In *This Week* magazine, Emile Schurmacher has some good examples of what he calls "Truckese", the peculiar dialect used by the fraternity of truck drivers all over the nation.

A truck driver is known as a "spinner", a "jockey", a "traffic whipper" or a "line hopper."

When he starts his vehicle he "ties it in" or "drowns it in java."

Gravel trucks are known as "sand hacks", dump trucks as "tippers", and when a driver carries chickens he operates a "cackle crate."

The big ten-ton jobs are called "scows" or "boxes" or "blimps." A driver never carries a trailer, but may have to take a "tag-a-long."

Big, heavy loads are "swinging loads", but if the cargo is light, it is referred to as a "load of wind" or a "pack of balloons." When the driver is returning to his terminal with an empty truck, he is "delivering a load of post holes."

When the jockey stops his vehicle, he "beaches her" or "pins her ears back" or "claps on the binders."

This Is America

Our operator in charge of excavating picturesque place-names has come up with the following good samples of ore. They are all towns or districts in the state of Texas:

Hog-eye
Lick-skilllet
Rake Pocket
Steal-easy
Buck Snort
Nip and Tuck
Fair Play
Possum Trot

Flat Heel
Frog Level
Gourd Neck
Shake Rag
Poverty Slant
Black Ankle
Jim Ned
Short Pone

Christ and His Mother

Many writers have tried to analyze the touching scene described here. Seldom has its full meaning been so clearly presented.

R. J. Miller

THE HUMAN Being seems also to have spoken harshly to His Mother at the wedding in Cana of Galilee. When she noticed that the wine was running short, she came to His side and said gently:

They have no wine!

But He replied:

Woman, what can I—or you—do about it? My hour is not yet come!

"Woman": what a strange way for a man to speak to his mother! And how unfeeling the Human Being seems to have been towards the persons concerned, and even to the gentle hint of His own Mother!

Indeed, some readers of the New Testament, taking these words at nothing but their face value, actually find in them a justifying motive for their contempt or disregard of Christ's Mother. "He was unkind to her Himself," they argue; "why should we act any differently?"

But the words cannot be taken at their face value. There was far more in them than meets the eye. Christ did refuse His Mother's request—at first; but then He turned around and granted it completely!

What mystery is here? What was the underlying something that does not meet the eye; the secret of Jesus and Mary; the interplay of glance and look, the reading of thoughts between them, that made Jesus work His first miracle ahead of time for Mary's sake?

Jesus had just returned from the Jordan where John was baptizing. He came to Cana accompanied by Peter

and John and Andrew, Philip and Nathanael. They arrived at Cana "the third day," says St. John; that is, three days after starting from John the Baptist at the Jordan; and it seems they reached Cana a little late, after the wedding feast had begun. "The Mother of Jesus was there," no doubt working with the other women in the kitchen and at the tables. And when it was discovered who the crowd of newcomers were, the lavish bridegroom gave his hospitality free play: "And Jesus also was invited, and His disciples, to the marriage." (And it may well be that the coming of this band of thirsty young travelers, who had just covered about sixty-five miles on foot in three days, had not a little to do with the wine's running short!)

In any case, it did not take long for reports to circulate freely through the crowd of wedding guests about the wonderful events recently enacted at the Jordan. "And John the Baptist pointed right at Him and said: 'Behold the Lamb of God, behold Him Who takes away the sin of the World!' I heard Him myself!" "And He told Nathanael something he had done that nobody knew anything about; didn't He, Nathanael?" "Andrew says He is the Messiah!"

And of course Mary heard all these wonderful stories herself, as she bent over the fireplace in the kitchen, or otherwise "was busy about much serving."

What must have been the sentiments of her Mother's heart? This was the

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day (she felt) that she had been expecting, fearing, watching for all through the long years of the hidden life; "His hour" had come, it seemed, at last! Triumph and joy must have struggled in her heart with motherly tenderness and fear for the safety of her Son as she listened in the midst of her work to the excited telling of the tale. She shrank with a sword of sorrow in her heart from the dreadful prospect it involved; but still she would not hold Him back. "Who takes away the sin of the world!" She loved Him inexpressibly; but precisely because she loved Him she wanted what He wanted, wherever it might lead—even to the bloody Cross whereon she knew He was determined one day to take away the sin of the world.

But then, as she listened and worked, and while her heart was being wrung in this divine agony, a very human distraction occurred. There was an anxious whispering and bustle among the women: "The wine is running low, and soon will be all gone!"

Mary knew at once what that would mean: a blight on the wedding festivities, a painful embarrassment for the young couple, and a lifelong source of mocking reference to "the wedding at Cana, the time they were too stingy to have enough wine!"

All very human, to be sure; far removed from the sublime plane of her own thoughts at the moment. Too trivial, too earthly, we might even be tempted to think, to engage the attention of the Mother of God while a mystic sword of sorrow was being turned in her heart.

But the fact is, it did engage her attention. Human as it was, the trouble of the young couple became her own even at the moment when she had more than enough grief of her own, and even

before they knew about it themselves. Her divine sorrow did not crowd out the concerns and human interests of others. The very tenor of her thoughts about her Son and His work of taking away the sin of the world, made her only the more alive to His power to take away the embarrassment of a young married couple at a village wedding feast.

So she turned to Jesus. If His public life had really begun (she thought), the time for miracles was here; and she would ask Him for a miracle for more wine!

For more wine! A miracle for more wine! The Mother of God would ask her Divine Son to work the first miracle of His public life—for more wine at a village party!

Even granting that wine in Palestine was not the more or less forbidden potion that it has come to be regarded in later northern climes, but rather "the natural drink of the human race," we still have reason to be amazed at this—to us—extraordinary request of the Mother of God. It is not "pious" enough for our ideas. We find it too difficult to realize how unconstrained, how genuinely human and ordinary were the human relations of Jesus and Mary. In our own strange and stilted attitude we should rather expect that if she was going to ask her Divine Son to work His first miracle, she would wait for some solemn and ceremonious moment, when He stood in the temple or the synagogue, surrounded by the reverent multitudes, and then with pious prayerful mien beseech Him for some lofty manifestation of His omnipotence.

But no; it was nothing of the kind. She spoke to Him as any mother would address her son, quietly, with perfect confidence; and asked Him at this little local merrymaking "to manifest His

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glory"—the glory of His human sympathy as well as His divine omnipotence — by providing miraculously — more wine for the party!

They have no wine!

She had managed to get near Jesus in her serving, and whispered the words in His ear.

But Jesus refused!

Woman, what can I—or you—do about it? My hour is not yet come!

And yet—did He refuse completely? What was it she heard in the tone of the words, or read in His eyes, that made her say at once to the waiters:

Do whatever He tells you!

As the dead words look to us, they surely are a refusal. As they sounded to Mary, coming from the dear living lips of her loving Son, they were a refusal too; but a refusal and something else; a refusal with a condition; a refusal *unless* something else happened. "What can I—or you—do about it? *You know what you can do; and I will follow you!*" "My hour is not yet come; *but you can make it come!*"

But why did He call her "Woman"? Granted that His meaning was kind and loving, even if His words in themselves were not, why begin with this harsh or distant or stilted "Woman"?

Some persons there have been who thought it was actually harsh and forbidding, and meant: "Woman, you are nothing to me!" Such an interpretation is of course impossible in view of the fact that He went on immediately to show that she did mean very much to Him, by actually working the miracle.

Christ is "The Human Being". Such is our modern English equivalent of the name He constantly gave Himself: "The Son of Man". He is the one perfect Human Being, the hero as well as the Saviour of the human race. His Mother is "The Woman"; the one per-

fect woman, the heroine as well as the mediatrix of all grace to the human race.

Such she was to God Almighty at the very beginning of the story of mankind in the Garden of Paradise, when God cursed the serpent: "I will place enmity between thee and the *The Woman* . . . she shall crush thy head." Such she appeared to St. John the Evangelist in his vision of the last things of the world: "*A Woman* clothed with the sun, with the moon beneath her feet, and on her head a crown of twelve stars." Such she was to be to the Human Being Himself, dying on Calvary at the central point of human history to take away the sin of the world: "*Woman*, behold thy son!"

Such she was now to the Human Being at the beginning of His public life. In her humility she thought the public life had already begun, having heard the stories of the wonders wrought around Him at the Jordan. And thinking that the public life was begun, she thought also that the time for miracles had come; and hence took heart to ask Him for this little friendly miracle among His own friends and kinfolk.

But the public life had *not* begun. There was something lacking; the Human Being stood prepared; but the Woman had not yet said the word. As His hidden life had not commenced until she gave the word—her "Be it done to me" to Gabriel the Archangel at Nazareth; so now the Human Being's public life would not begin until The Woman gave the word again.

And so now, when she came asking for a miracle as though His public life had already begun, He reminded her of what her humility had forgotten.

"You ask Me for a miracle, my Mother; you appeal to Me as to the

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All to Fight Inflation"; "Higher Wages Without Higher Production is Inflation"; "Management Aware of its Responsibilities"; "Public Opposed to Monopolies" (over an article that, of all things, accuses labor of constituting a monopoly!); "Cause of Strikes Must be Removed"; "Management Seeks Industrial Peace", etc. There are also a great many articles quoting prominent authors and business men, that are similarly general in thought content. For example: "Combine Christian Ideas with Good Economics, Writes Clarence Randall"; "J. E. Humphries Urges Cut in Income Tax Rates"; "Cannot Compartmentalize Man, Says Chase"; "Churchman Asks for Greater Productivity"; "American System the Best, Says Dr. Peale"; "Presbyterian Institute Hears Only High Production Justifies High Wages", etc. There are two points that run like a thread through all the propaganda of the N. A. M. One is that industrial ownership and management have only the highest ideals and aims for everybody in the country, and can do little wrong; the other is that all economic troubles will be ended if only labor will work harder, which of course, involves giving up its devotion to unionism. Indeed, the National Association of Manufacturers, for all the slickness of its propaganda and the dignity of its language, has not changed greatly over the past 40 years. At the turn of the century it was hammering at labor unions and at government, whenever the latter proposed or did anything that might give labor a better position economically; it is still hammering at labor unions and government today.



While the N. A. M. *Understanding* relies on general statements, clichés, quotations from the successful, etc., the C. I. O. *Economic Outlook* relies on statistics. Every issue, almost, is packed with graphs, maps, charts, columns of figures, etc., to make its points. It must be remembered, of course, that statistics can be misleading, and that in so complicated a matter as economic relations, they can be used to prove almost anything. However, if one has to choose between statistics and clichés, one will naturally prefer the former because at least they can be checked and reanalyzed. Here, for example, is how *Economic Outlook* handles the subject of

inflation. In the issue of November, 1947, it carries a facsimile of a paragraph that appeared in an N. A. M. editorial of July, 1946, when the question of whether to discontinue the O. P. A. was before the country. The selection read: "If OPA is presently discontinued, the production of goods will mount rapidly and, through free competition, prices will quickly adjust themselves to levels that consumers are willing to pay." Under this reprint, there is a graph showing just how much production of 15 basic items increased in the year following the promise of the N. A. M., and just how much prices increased during the same period. Some examples: Production of pork increased 56 per cent, prices of pork increased 100 per cent; production of beef increased 156 per cent, prices of beef increased 85 per cent; production of butter increased 22 per cent, the price of butter increased 17 per cent; production of washing machines increased 67 per cent, the price of washing machines increased 44 per cent. On another page of the same issue, a graph shows what percentage of wholesale price increases was paid out in wage increases. Examples: In the petroleum industry, price increases were 38 per cent, wage increases were 3 per cent; in food products, price increases were 31 per cent, wage increases were 3 per cent; in the meat industry, price increases were 95 per cent, wage increases were 3 per cent, etc. Then to cap such figures, a graph shows the increase of profits of various industries in 1947 as compared with 1939. To back up its statistics, it dips into the literature of capital for telling quotations. For example, on the subject of profits, it quotes the following from *Business Week*, Nov. 1, 1947, issue: "Business this week was heading down the home-stretch of the biggest year, profitwise, in all history. The third quarter earnings' statements that are coming out now make wonderful reading for stockholders and managers. . . . With few exceptions, companies all over the country report that their incomes held up or even increased during the summer. Unless something completely unexpected happens in the next couple of months, U. S. corporations are going to wind up the year with total income 50 per cent or so above 1946 (itself a record)." Whatever may be said about the statistics in this argument, it is not built on clichés.



Catholic Anecdotes

Worth the Cost

A missionary writing in the *Latin-American Messenger of the Sacred Heart* tells the story of a little boy in British Honduras who was very anxious to make his First Communion, and pleaded with the missionary to allow him to do so.

The father asked the boy his age, and then said:

"You are still too young."

When the boy pleaded with him still further, the missionary said, somewhat impatiently:

"Wait until you lose your baby teeth, then ask me again."

The next day the father of the lad was shocked to find the youngster standing before him with bruised and bloody mouth.

"What in heaven's name happened to you?" the father asked.

But the boy replied: "Now I can make my first Communion."

"What have you done to yourself?"

"I wanted to be able to receive Jesus in Holy Communion," the boy said. "The missionary father said I would have to lose my baby teeth, so I knocked them out with a stone."

Faith such as this is not too frequently encountered.

Pause for Peace

The beautiful custom of saying the Angelus morning, noon and night at the sound of the church bell was begun by Louis XI of France in the year 1475, and the words of the order which

he issued are as appropriate today as they were then:

"It is ordained that all Frenchmen, knights, men-of-arms, and civilians, place themselves on both knees at the sound of the mid-day bell, to bless themselves devoutly, and to offer a prayer to our Lady imploring peace and tranquility."

Strangers

Somewhat cynical, but perhaps uncomfortably close to the truth is the fable related by the Russian novelist, Turgenieff.

According to the story, once upon a time God gave a party to all the virtues, great and small, heroic and humble. All gathered in a large and beautifully appointed hall of heaven, and the guests enjoyed themselves very much, since they were all well acquainted with one another, and some even were closely related.

The conversation between the virtues was sparkling, and God was well pleased.

Suddenly, however, God noticed two fair virtues who seemed not to know each other at all, and were somewhat ill at ease in each other's company.

Thereupon God took one of these two fair virtues, and leading her to the other, made a formal introduction.

"Benevolence," He said, "this is Gratitude."

And the two fair virtues were greatly astonished, for never in their lives had they met face to face before.



Pointed Paragraphs

Course in Courtesy

The St. Louis municipal government recently decided to give a course in courtesy to its employees. The idea presumably is to prevent city cashiers from saying "Oh, yeah?" to citizens who raise objections to the size of their tax bills; to train city clerks, secretaries, telephone operators, guards and policemen to smile sweetly when individuals threaten to shoot the mayor or tear down the city hall; to make judges, attorneys, bailiffs and jailers give a comfortable feeling to those who fall afoul of the law.

Courtesy is a wonderful virtue, and one that may well be expected of those people who are accustomed to the title of "public servants". But we doubt that it can be inculcated by lectures, slides, motion pictures and classroom drills. True courtesy involves an attitude of mind toward one's fellow human beings that no mere pragmatic purpose can create; it rests upon habits that have been inculcated from early childhood; it flourishes in all its beauty only as an arm of the deeply rooted virtue of charity or brotherly love. All this is possible only where there is a truly religious concept of life and its purpose.

Courtesy will, therefore, only with the greatest difficulty be taught to men and women who grew up in homes where it was lacking; where mothers and fathers swore at their children, in moments of stress, with pagan abandon, and where the children learned, in their turn, to "slug it out" verbally with their parents.

Courtesy will, only by a kind of moral miracle, be engrafted on the characters

of men and women who have never been given any cogent reason for believing that there is anything sacred about other human beings; who have rather imbibed, through an amoral and unreligious education, the brutalizing principle that self advancement is the first law of human life.

Courtesy will at best be a thin veneer to be quickly corroded by habits of patronizing, motives of ambition and smirks of greed, in those who neither know what the virtue of charity is nor have a religious motive for practicing it.

More power to the St. Louis municipal authorities for trying to promote courtesy in a world that needs it. But it will take more than a few lectures to accomplish the desired result.

Babies Galore

Business men are all agog over the figures that statisticians have revealed concerning the current birth-rate in America. It seems that there has been a colossal rise in the number of babies born in America, beginning with the first full year of war (1942) and culminating in 1947. Before the war the average yearly rate of births was under 18 per thousand of population. In 1947 it had reached the unprecedented figure of 26.2. Where before the war, two and a half million babies were about all that could be counted on per year, in 1947 there were approximately 3,730,000 newcomers on the American scene.

This, as we said, has the merchandisers of America in a state of rapture. They are dreaming roseate dreams of

future business. A million and a quarter more prospective buyers of baby buggies, diapers, rubber-balls, play-pens, etc., than in any single year before the war! A few years later, a million and a quarter extra customers for school clothes, composition books, pencils, baseballs, footballs, soldier and sailor suits, etc. It is all being figured out, even to the remote future when these regiments of new citizens will be falling in love, getting married, and looking for homes of their own.

"The children of this world are wiser than the children of light!" It would be wise indeed for those who have a spiritual interest in their fellow human beings to assay the future in the light of this vast increase of population. Will there be enough schools for all these additional pupils half a dozen years from now? And what kind of schools? Will there be sufficient work for their fathers to bring them up without the dangers and evils that depressions and unemployment hold out for their growing children? Will there be enough churches and enough saintly, zealous priests to win and hold them in that allegiance to God without which no good citizen can be formed?

If business men can count in advance the baby-buggies, school-books, play-things and real estate that millions of extra citizens will be needing over the years, there should be just as earnest an effort to prepare ahead of time the spiritual equipment and services that they will need.

New Function For High Schools

It has come to be regarded almost as a commonplace that there is something wrong with American educational methods, and John W. Studebaker, United States Commissioner of Education, thinks that he has hit upon the

source of the trouble. It is all due, in his opinion, to educational reverence for the "white-collar myth," by which he means, in the elegant phraseology of *Time* magazine, that most U. S. high schools are acting "as if all their kids intended to go to college." Since this is patently a false premise, why not train the majority simply and solely for the duties of housewifery, farming and the trades which they will in any case adopt as their life work?

Mr. Studebaker, of course, is not the first to make the discovery that not all can profit by a college education. Cardinal Newman many years ago laid down a classic distinction between the "hand-minded" and the "book-minded", and of late years President Hutchins of Chicago University has stressed the same distinction. There is indeed no question but that the "hand-minded" are like lost sheep in institutions of higher learning supposedly devoted to the more advanced pursuits of the mind, and no one will reckon football and track among these latter. We agree heartily with Mr. Studebaker that only those should be admitted into college who show themselves genuinely fitted for these higher pursuits.

But with regard to another phase of his program, we would rather withhold our approval. Mr. Studebaker believes that even in high school the "hand-minded" should be spared all contact with the liberal arts. He would make it a matter of choice whether a student takes algebra, literature, Latin and foreign languages. No matter how thin the good Commissioner slices it, this is still Deweyism, and to our way of thinking is open to considerable debate as to its effectiveness.

We hold with Newman that any normal boy or girl at the high school level can profit by at least the elements

of a liberal education, and that means contact with the very branches Mr. Studebaker wants to drop. That only a few will be able to respond sufficiently for advanced work at the college level, we agree. But even the hand-minded in high school will profit by the rounded outlook on life which comes from basic training in the liberal arts.

Mr. Studebaker is fond of the term "life-adjustment," and says "the youth adjusted to life is adjusted to his job." All very true, but the reverse is not necessarily correct, that a youth adjusted to his job is adjusted to life. There are many other aspects to life than knowing when to plow or how to run a stamping machine. And if Mr. Studebaker does not take them into account, we fear he will not be of much service to the sorry cause of American education, but will leave it in even a worse muddle than he found it.

It's The Child Who Pays

We have been reflecting on an interesting statement ascribed by the press to a resident of Hollywood, Miss H. Lamarr, on the occasion of her recent divorce from John Loder. Miss Lamarr confessed that one of the chief motives which led her to seek a separation was that her children might be spared the constant bickering between herself and spouse. She felt that if the little ones continued to sit in on these family arguments, it might seriously impair their psychological growth. Consequently and with great unselfishness

she took the obvious way out of the difficulty; she got a divorce.

The more we reflect on it, the more does her attitude strike us as a classic instance of the topsy-turvy outlook prevalent among the residents in the land of make-up and make-believe. If her children are hurt by witnessing family quarrels, does it not strike her as equally true that they will be hurt ten times as much by being victims of a broken home? Any authority she wants to consult will tell her which is the lesser of the two evils, and they will go on to point out that children whose parents are separated in most cases find great difficulty in adjusting themselves to life. Their lack of a normal home background makes it doubly difficult for them to establish normal homes of their own. Like their parents, they will be only too apt to run away from life's responsibilities.

The obvious solution to her original troubles would have been either to exercise sufficient unselfishness to iron them out, or, failing that, to show enough self-control not to argue in the presence of the children. A good married couple may not always succeed in managing the first of these alternatives, but they will invariably accept the latter as a fundamental principle of their family life.

But perhaps such a solution is considered impossible in a profession which supercharges the ego, and makes genuine unselfishness a rare and precious flower.

Lost Loved One

Among the many stories which illustrate the wit of the famous Father Tom Burke, who died about the turn of the century, is the following gem:

A scoffer stopped the priest on the streets of London and cried: "O Mr. Priest, did you hear the news? The devil is dead!"

Without a moment's hesitation, Father Burke replied briskly: "You poor orphaned creature! Take this sixpence to help bear you up in the loss of one so near and dear to you."



Liguoriana



EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS

Selected and Edited by J. Schaefer

HISTORY OF HERESIES

Chapter XI. Heresies of the Thirteenth Century

Heresy of the Albigensians:

This heresy, which arose in the 13th century, was an offspring of that of the Waldensians. Since it was in the province of Albi, in France, that they first spread their errors, they received the name of Albigensians. The errors of those of the heretics of the previous century. But the fanaticism of the new heretics in promulgating their errors was more than equal to the combined efforts of their forebears.

Principal among their errors was a complete rejection of the Old Testament, save for those passages cited by Jesus Christ and the Apostles. They similarly rejected the teachings of all Catholic doctors, refusing, however, to establish a positive rule of faith of their own. They maintained that there are two gods: one, a good god, the author of the New Testament, and creator of all invisible things; the other, an evil god, author of the Old Testament, the creator of man and visible things. Their teaching on the Sacraments was, also, but a denial of Catholic teaching. The Baptism of infants, they claimed, profited nothing; marriage was nothing more or less than a state of concubinage, in which no one could be saved; sins could be confessed to anyone, without even sorrow being required. Such teachings naturally led to a corrupt state of morals within the sect and to terrible and abominable excesses.

In spreading their errors the Albigensians were not satisfied with persuasive words, but resorted to the power of arms as well. It was a mistake, however, which ultimately resulted in the downfall of their sect, to pit the power of princes against that of the word of the Gospel. Peter of Castelnau and Ralph, Cistercian monks, and their abbot, Arnold, were the first to oppose the heretics. Accompanied by James of Azevedo, Bishop of Osmá, they set out on foot, like the Apostles themselves, to confer with the heretics. This first meeting took place at Montreal, in the diocese of Carcassone. For fifteen days they debated with the heretics before select judges. The heretics were defeated, but the judges, favoring them, refused to pass sentence. The preachers contented themselves with remaining in the neighborhood, preaching to the people, begging their food and lodging, and reclaiming souls from the darkness of heresy.

The Albigensians even had the audacity to create an anti-pope, a certain Bartholemew, who resided in Bulgaria and Dalmatia, and who had acted as advisor to the heretics. The anti-pope in his turn named another Bartholemew his vicar in the territory of Toulouse, the latter creating Bishops and pretending to rule the church. God Himself, however, took a hand in remedying this new abuse, for he soon

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afterwards took the new anti-pope from this world.

The history of the Albigensian heresy, however, could never be completely told without a narration of the glorious deeds of St. Dominic, who has been rightly named the "scourge" of the Albigensians. For nine years he combated the heresy. And it was for this end that he founded the Order of the Friars-Preachers, to restore these misguided people to the fold of the Catholic Church.

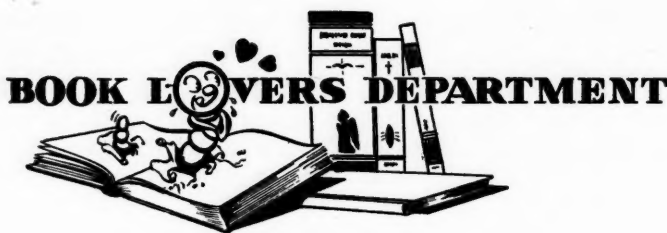
The Saint was, at first, a companion of the Bishop of Osma, at the meeting at Montreal. There he attacked the heretics forcefully both by his preaching and his writings, and God even confirmed his works by miracles. On one occasion, Dominic entrusted one of his writings to a heretic that he might better acquaint himself with its arguments. The heretic produced the writing the following evening at a meeting of the Albigensians. They were seated about a fire, and one of the heretics exclaimed: "Cast it into the fire! If it burns, our belief is true; if not, theirs is the true faith." All approved the suggestion. The paper was cast into the flames, and, after remaining there for a few moments, was taken out intact. The spectators were stupified. Three times the experiment was repeated, with the same result. But useless prodigy! The heretics determined to keep the miracle secret, and remained obstinate! In God's providence, however, it became known through a soldier-witness who was converted by the incident. A similar miracle was performed by God through the instrumentality of Saint Dominic before a large gathering of people.

The Albigensians, however, obstinate in the face of such miracles and preaching, continued to grow in power, thanks

to the protection of such noblemen as Raymond of Toulouse. To stamp out the heresy, Innocent III resolved to have recourse to the intervention of the Catholic princes. He wrote to Philip, king of France, to other princes, the Bishops and all of the faithful encouraging them to take up arms for the destruction of the heretics, and granting the same Indulgences previously accorded the Crusaders in the conquest of the Holy Land. This grant was made in the year 1210.

A large number of Catholics from France and other kingdoms responded to the call to the new Crusade under the command of Count Simon de Montfort. The Albigensians mustered their followers, 100,000 strong, while the Crusaders could count no more than twelve thousand men. Simon was counselled against risking battle, but he replied: "We are numerous, for we fight for God, and God fights for us". He divided his little force, marched upon the army of the Count of Toulouse, and routed the enemy, himself killing the king of Aragon in the conflict. More than 20,000 Albigensians fell in the battle, while the Catholics lost only six or seven combatants!

Shortly afterwards, however, Simon was killed in another engagement with the Albigensians by a large missile thrown by one of his own machines of war. After his death, Louis VIII, king of France and Saint Louis IX continued the war against the Albigensians, forcing them to beg for peace. Deprived of the support of the Count of Toulouse the heresy died a gradual death. The heretics were condemned by a number of Councils of the Church, among them the fourth Council of the Lateran, an ecumenical Council, at which Pope Innocent III himself presided.



Conducted by T. Tobin,

MARCH BOOK REVIEWS

Christian Marriage: Reverend Robert Kothen has been in very close contact with young married couples. For thirteen years he was Assistant Director of the Belgium Jocistes. From his association with the young he acquired a deep realization of the need of building up a Catholic philosophy of marriage. His conversations with young couples led to the publication of *Marriage: The Great Mystery* (Newman, 115 pp., \$2.25). The author feels that perhaps we have been overconcerned with building up a reasonable basis for our doctrine and feels that we must present to the world a mysticism of marriage that can be lived. The great Mystery of Christian Marriage is its resemblance to the union of Christ and the Church. Father Kothen shows how Christian Marriage must be modeled on this union. The first thirty pages of the book are devoted to the explanation of this important doctrine. Once the dignity of the vocation of married people has been reestablished in the minds of men and women, they will live to the full the life of Grace that is theirs as married people. Other chapters explain the importance of the gift of life in every true marriage, the role of the family as the primary educator of the child, and the contribution of the Liturgy of the Church to the full Christian life of the married couple. The chapter on the apostolate of the family has a very great importance. The author says that one of the essential tasks of Catholic Action is to change the environment that so militates against the ideals of Catholic Marriage. This is an excellent book. Its value is enhanced by the use of quotations from young married couples. Young engaged and married people, and Catholic Action groups will find *Marriage: The Great Mystery* of very great utility.

Sick Call Ritual—The new decree on Confirmation has made it necessary for priests to have the rite in a handy form. Three American Liturgists have prepared for Benziger Brothers a new Sick Call Ritual. It contains all the prayers and forms necessary for administering the Sacraments to the sick. The special blessings that may be necessary in the time of sickness are also included. The leather binding sells for \$2.75; the imitation leather binding for \$1.75.

The Last Days of St. Francis—Many books have appeared about St. Francis. Complete biographies have made the facts of his life quite well known in the Catholic and even non-Catholic world. Several studies have attempted to interpret him to the modern world. Recently Reverend Marion A. Habig, O. F. M., has written of the last two years of his life. The title, *As the Morning Star*, is taken from the gradual of the Mass for his feast. The prologue of the book catalogues the principal dates in the life of the Saint. The book itself is divided into three sections. The first part tells the story of his last journeys, farewells, blessings and testaments. A detailed description of the composition of the famous canticle, *The Praise of God for His Creatures*, is also given in the first part. A translation of this hymn is also found in the book. In the second part, the virtues displayed by the Saint in the last days of his life are described. It is very consoling to learn that St. Francis begged pardon from his body for the way that he had treated it. On his deathbed he relaxed a bit his constant mortification of his body. He even begged for a certain kind of food that he especially desired. I doubt whether modern appetites would be especially satisfied by the chub and parsley that he desired. The recogni-

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tion given to the Saint by his contemporaries after his death, and his influence upon his followers form the matter of the last part of the book. A selected bibliography is given in the appendix. *As the Morning Star* (McMullen, 218 pp., \$2.75) is a factual and inspirational account of the last days of the poor man of Assisi.

A Novel about the Vatican—Robert C. Broderick is the author of a novel for the young boy or girl. *Paul of St. Peter's* (Bruce, 111 pp., \$2.25) tells in the form of a novel some very interesting facts about the Vatican. Bob comes with his parents from the United States to spend a few days at the Vatican. There he meets Paul, whose father works in St. Peter's basilica. The father is one of the *Sanpietrini*, or "little Saint Peters", who have charge of repairing the building and furnishings of the church. With Paul and his father as guides, Bob learns about the history and sees the beauties of the church, the Vatican gardens, and the Sistine Chapel. Mirrors enable them to see the wonders painted on the ceilings without acquiring a stiff neck. The story also introduces an interview with the Holy Father in the Vatican gardens. A mysterious stranger with designs on some of the gold in St. Peter's is introduced to give the book a plot. On the whole this slight plot helps the interest of the book. But why must the stranger follow the stock role of appearing as a German villain? It is also difficult to see why the German speaks English with a foreign accent in Italy. But children will not notice this and it does not detract from the value of the book. *Paul of St. Peter's* will be read with interest and profit by the young boy and girl. Even their parents will enjoy learning some of the facts about the Vatican.

Liturgical Music—Both by her teaching and her writing Marie Pierik has done much to further the knowledge of the Church's Chant. In her new book on this subject, *The Song of the Church*, (Longmans, Green, 250 pp., \$3.00) Miss Pierik treats of Gregorian Chant as a science and an art, whose meaning and beauty can be discovered only by studying the Chant in the setting in which it grew. Primarily historical, her new book traces the development of music in early Greece and Rome, the gradual influence that music began to have on the Church's liturgy, and the progress of Chant throughout the East and West. The promise made in the preface, to concentrate

on those particular difficulties which are of the greatest concern, is amply fulfilled. Such interesting problems as the authorship of St. Gregory I, the development of notation, the science of the eight Gregorian modes, the true meaning of Plainchant rhythm, are fully discussed; and in the final chapter an interesting question is raised about the differences in rhythm interpretation between the earlier and later Solesmes school. It is clear that Miss Pierik has spent much time and labor on this work, gathering a wealth of material, and quoting copiously and pointedly from the writings of the most distinguished Church musicians. The student of liturgy and the Chant will find *The Song of the Church* a valuable addition to his library.

Philosophy—The proceedings of the twenty-first annual meeting of the American Catholic Philosophical Association have just been published. The discussion was concerned with *The Philosophy of Being* (Catholic U., 207 pp., \$2.00). One of the chief problems was to examine the existentialism found in the philosophy of St. Thomas. The principal addresses were: *Existence and Philosophy* by Etienne Gilson, *The Middle Ages and Philosophy* by Anton Pegis, *The Existentialism of St. Thomas* by Gerald Phelan, *Essence and Existence* by Henri Renard, and *The Modes of Existence* by Ernest Kilzer. The panel discussions are also included. The conferences in Metaphysics and Epistemology were the most important and interesting meetings. This volume shows the vitality of Catholic thought in America.

Duns Scotus—One of the most puzzling terms that confronts the student in philosophy is the famous formal distinction of Scotus. Reverend Maurice J. Grajewski, O.F.M., has written his doctorate thesis on *The Formal Distinction of Duns Scotus* (Catholic U., 211 pp., \$2.00). It is a scholarly treatise on the history, meaning and application of this distinction.

Three Pamphlets by Father Lord—*About Divorce*, *Catholic Education is a Waste*, and *Politeness in the Pews* are some of the latest pamphlets from the facile pen of Father Lord. They treat of three important modern topics in the popular style that readers have learned to associate with the name of the author. *The Queen's Work* sells these pamphlets at \$.10 a copy.



Lucid Intervals

A man had promised to bring his friend a parrot on his return from America. Back in Paris, he suddenly realized that he had forgotten his promise. He bought an owl, painted it green, and presented it to his friend. After some time, the two friends met. The returned traveler slyly asked: "How is the parrot I gave you? Does he talk yet?"

His friend answered: "Talk? No. But he thinks a great deal."

"I tell you I won't have this room," protested the old lady to the bellboy. "I'm not going to pay good money for a closet with a folding bed. If you think that just because I'm from the country—"

"Get in, lady, get in," the boy cut in wearily. "This isn't your room. This is the elevator."

A certain delicatessen store continued to advertise an "unlimited" selection of sandwiches. A man with a heckling gleam in his eye passed by, saw the sign and walked in.

"Gimme an elephant steak sandwich on rye."

Without lifting an eyebrow, the counter-man smiled and walked to the back of the store. He returned immediately, shaking his head sadly. "Sorry, sir, but the proprietor says we can't start an elephant just for one sandwich."

While visiting a country school the Board of Education inspector became provoked at the noise the unruly students made in the next room. Angrily he opened the door and grabbed one of the taller boys who seemed to be doing the most talking. He dragged the boy to the next room and stood him in the corner.

"Now then, be silent and stand there," he ordered.

A few minutes later a small boy stuck his head in the room and asked, "Please, sir, may we have our teacher back?"

A local practical joker sent friends boxes containing 11 white mice, with cards reading: "Hope you enjoy having these 12 white mice." The recipients inevitably spent hours searching their apartments for one missing mouse.

It was a beautiful spring weekend, and the city slicker decided to take his good-sized family to visit an old uncle on the farm. When they piled out of the bus, he led the way into the house. There was an awkward pause after the introductions as the visitors looked around for some place to sit. The parlor had only two chairs.

"Uncle, I don't believe you have enough chairs," hinted the city relative broadly.

"That ain't it," muttered the old farmer. "I got plenty chairs—just too dern much company."

Two husbands were discussing the question of women when one asked:

"What do you do when a woman asks you to guess her age?"

"I guess my guess to myself," the other replied, "knock off thirty per cent, and generally come near making myself adored."

One Washington hotel has a new method of waking sleepy guests so that they get to their appointments on time. The bellboy knocks on the door at the designated hour. "I have a message for you," he announces.

The guest jumps out of bed to open the door. "What is it?" he asks excitedly.

With a smile the bellboy explains, "It's time to get up, sir."

His sweetheart had just said yes, and the young man headed immediately for a jewelry store to buy the engagement ring. He picked up a sparkling diamond and asked its price.

"That one is one hundred dollars," replied the jeweler gently.

The young man whistled in surprise. Then he pointed to another ring and asked, "How about this one?"

"That, sir," said the jeweler still more gently, "is two whistles."

Personal Questions

1. Are you among the many who, on the one hand, feel vaguely dissatisfied with themselves, but, on the other hand, can think of few actual faults and sins of which to accuse themselves when they examine their conscience? If so, you will learn much about yourself by a single reading of **EXAMEN FOR LAYMEN**.

2. Are you eager, during Lent, to make some progress in virtue? to dig out of their hiding places in your conscience faults and sins you have seldom directly faced? to learn about helpful means to overcome them? You will find just what you need in **EXAMEN FOR LAYMEN**.

3. Could you say offhand which are mortal sins and which venial, against faith, hope, chastity, justice, temperance, meekness, etc.? If not, you have something of a duty to inform your conscience on these points, and you can do so by reading **EXAMEN FOR LAYMEN**.

EXAMEN FOR LAYMEN is a 96-page booklet that gives, in clear and concise language, the mortal and venial sins that may be committed against the twelve principal virtues, and adds helps and counsels and prayers for making progress in those virtues. It is published by The Liguorian Pamphlet Office, Box 55, Barnhart, Missouri. The price is 15 cents each, \$12.00 a hundred.

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Motion Picture Guide

UNOBJECTIONABLE GENERAL PATRONAGE

Reviewed This Issue

Bandits of Dark Canyon
Gay Ranchero, The
Phantom Valley
Tenth Avenue Angel

Previously Reviewed

Adventures of Don Coyote
Along the Oregon Trail
Black Gold
Black Hills
Blondie in the Dough
Blondie's Anniversary
Blondie's Big Moment
Bowery Buckaroos
Buckaroo from Powder River
Bulldog Drummond Strikes Back
Bush Christmas
Check Your Guns
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Gas House Kids Go West
Goodbye Mr. Chips (Re-Issue)
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Great Expectations
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Her Husband's Affairs
Hollywood Barn Dance
I Wonder Who's Kissing Her Now
Kilroy Was Here
King of the Bandits
Last Round-Up, The
Little Ballerina, The
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Marauders, The
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Mother Wore Tights
My Wild Irish Rose
Nicholas Nickelby
Night Song
On the Old Spanish Trail
Pacific Adventure
Pioneer Justice
Pirates of Monterey
Prairie Express
Prince of Thieves, The
Red Stallion
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Return of the Lash
Riders of the Lone Star
Ridin' Down the Trail
Road to Rio
Robin Hood of Monterey
Robin Hood of Texas

Romance of Rosy Ridge, The
Roosevelt Story, The
Rose of Santa Rosa
Rustlers of Devil's Canyon
Saddle Pals
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Seven Keys to Baldpate
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Smoky River Serenade
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Song of My Heart
Son of Rusty, The
Spirit of West Point
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Swordsmen, The
Tawny Pipit, The
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Bob, Son of Battle]
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Under Colorado Skies
Under the Tonto Rim
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Welcome Stranger
White Stallion
Wild Frontier
Wild Horse Mesa
Wistful Widow of Wagon Gap,
The
Wyoming

UNOBJECTIONABLE FOR ADULTS

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Ideal Husband, An
Secret Beyond the Door
Sleep My Love
Smugglers, The
Woman from Tangier

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Beware of Pity
Big Town After Dark
Bishop's Wife, The
Blackmail
Black Narcissus
Blonde Savage
Body and Soul
Brute Force
Burning Cross
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Captain from Castile
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Crimson Key, The
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Dark Delusion

Dark Passage
Deep Valley
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Fabulous Joe
Fabulous Texan, The
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Heaven Only Knows
Hat Box Mystery, The
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Unsuspected, The
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When a Girl's Beautiful
Where There's Life
Whispering City
Years Between, The